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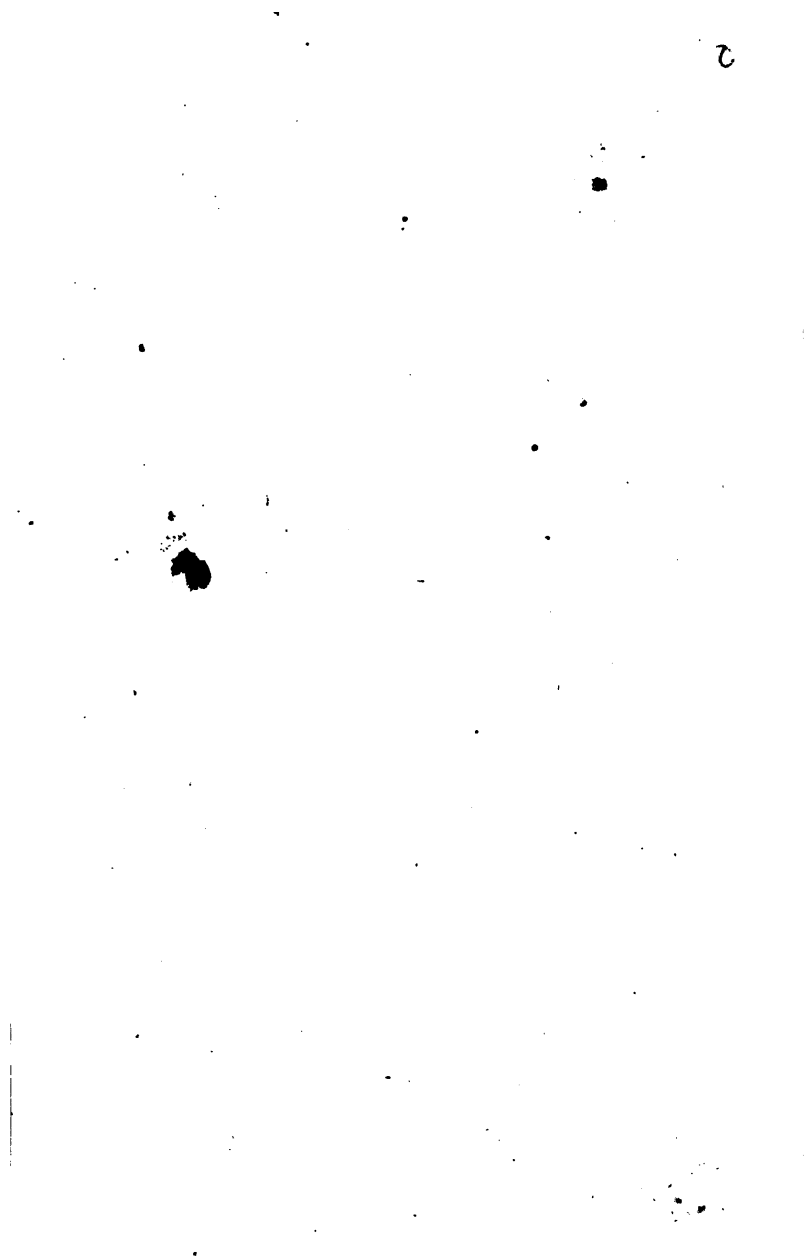


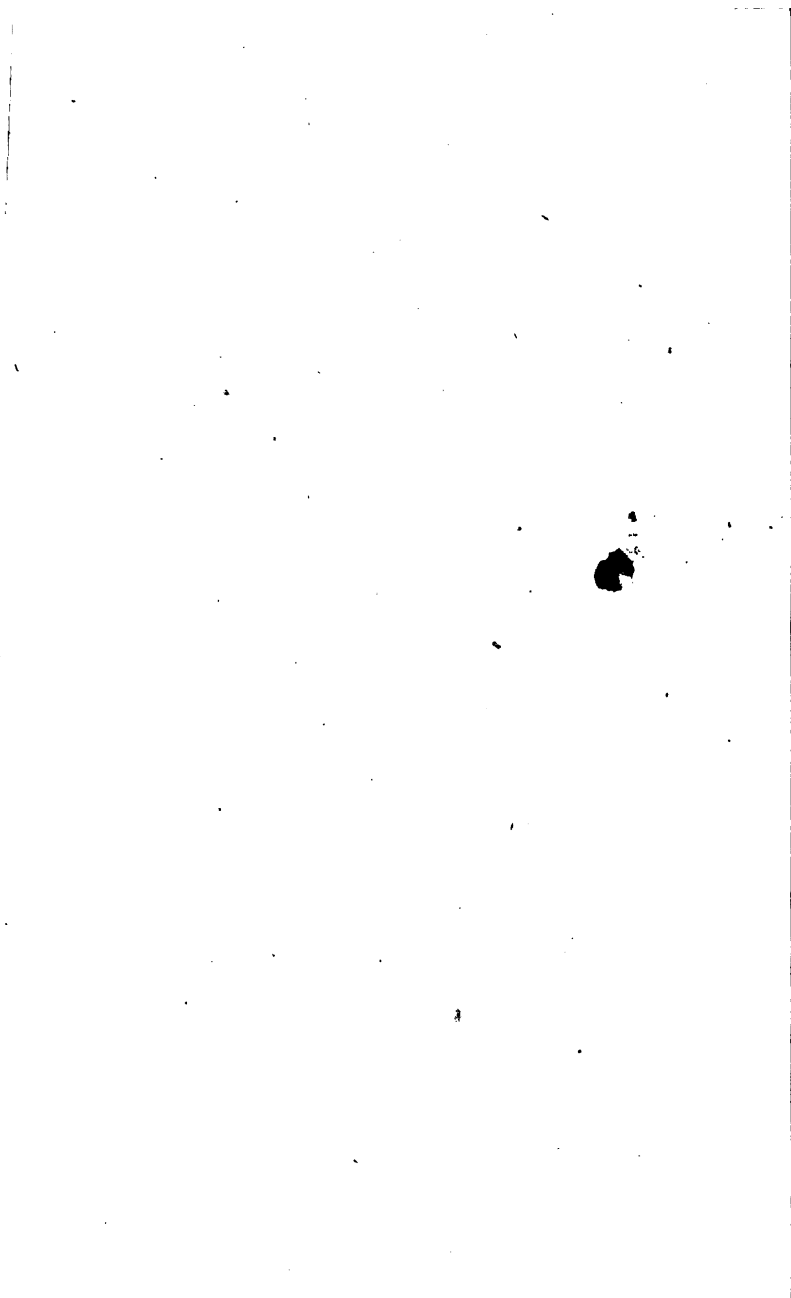
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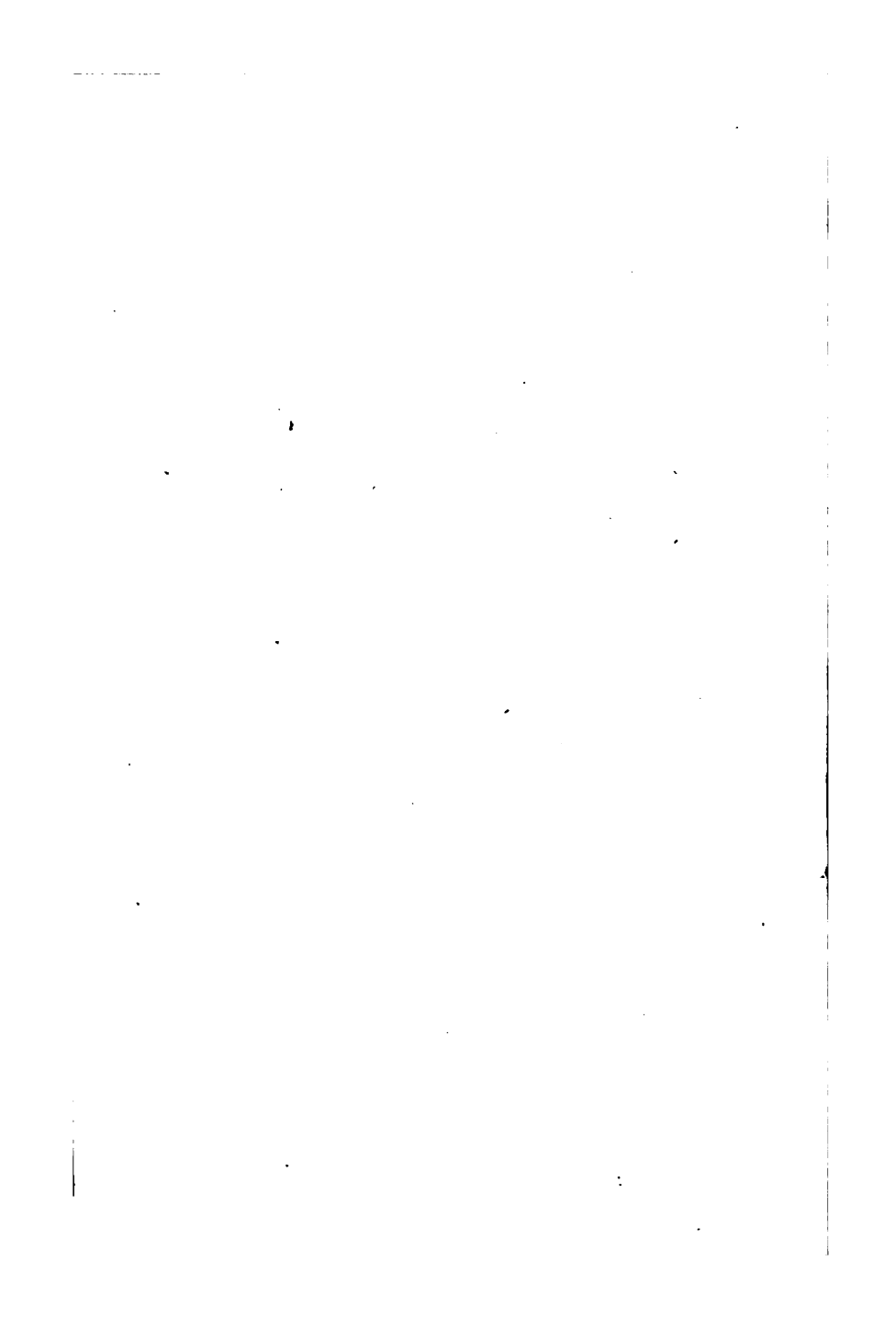
GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY
SINCERITY AND FEARLESSNESS





Presented to my Mother
William Gordon
La Porte Indiana
12th Nov 12th 1870

Walter G. Welch

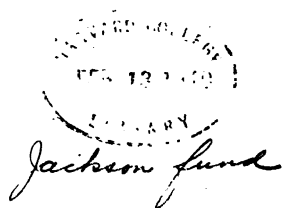


THE
DISCIPLINE
OF THE
SOCIETY OF FRIENDS,
OF
INDIANA YEARLY MEETING.

REVISED BY THE YEARLY MEETING HELD AT RICHMOND
IN THE YEAR 1864, AND PRINTED BY
DIRECTION OF THE SAME.

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1864.

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[The figures in the Discipline (thus—1828)—in-  
dicate the year in which the advice was adopted.]

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CHRISTIAN DISCIPLINE.



INTRODUCTION.

ON THE ORIGIN OF THE CHRISTIAN DISCIPLINE ESTABLISHED AMONG FRIENDS.

By the term *discipline*, is to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian Church. The Meetings for Discipline are, of course, for the purpose of carrying those objects into effect; their design was said by George Fox to be—the promotion of charity and piety.

It can not be said that any *system* of discipline formed a part of the original compact of the Society. There was not indeed, to human appearance, any thing systematic in its formation. It was an association of persons who were earnestly seeking after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever-present Head of the Church in its aggregate capacity, but also as the light and life, the spiritual ruler, teacher, and friend, of every individual member.

These views did not lead them to the abandonment of those doctrines which they had heretofore held, in regard to the manhood of Christ, his propitiatory sacrifice, mediation, and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know his will, and become quick of understanding in the fear of the Lord; and they were very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by Him who has promised to be with the two or three disciples who are gathered together in his name.

From these meetings, in which the love of God was often largely shed abroad in the hearts of those who attended them, even when held in silence, most of those ministers went forth, who in the earliest periods of the Society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ and of his teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the Christian Church, by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things; so it necessarily separated those who had, as they believed, found the

liberty of the Gospel from those who still adhered to that system which was upheld by the existing churches of the land.

Being thus separated from others, and many being every day added to the church, there arose of course peculiar duties of the associated persons toward each other. Christianity has ever been a powerful, active, and beneficent principle. Those who truly receive it no more "live unto themselves;" and this feature and fruit of genuine Christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and, in spiritual as well as temporal matters, to watch over and help one another in love.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or little church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belong to the several parts of a living body, from the analogy to which the apostle Paul draws so striking a description of the true church: "Ye are the body of Christ and members in particular."

Of this right exercise of spiritual gifts, and there by of an efficient discipline, many examples are afforded in the history of the earliest period of the Society: we shall select one which we believe may be

considered as fairly illustrating the practice of early times. Stephen Crisp, in his memoirs, speaking of his own state soon after his conviction, which was in 1665, and within a few years of the establishment of a meeting at Colchester, the place of his residence, thus expresses himself:—"The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve Him, and to serve the least of his people among whom I walked; and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counselor of those that were tempted in like manner as I had been: yet was kept so low, that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn; but the more I was kept in subjection myself, the more I was enabled to help the weak and feeble ones. And, as the Church of God in those days increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me; and being called of God and his people to take the care of the poor, and to relieve their necessities as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my

own state and condition, and seeking the honor that cometh from God only."

Thus, then, we believe it may be safely asserted, there never was a period in the Society, when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline* did not exist. But, as the number of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangements for the preservation of order in the church.

The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that, notwithstanding the varying circumstances of the Society, and the power of every annual meeting to alter it, it has been found, in its particulars, adapted to those changes, and it remains to this day essentially the same as it was within forty years of the rise of the Society. Previously, however, to the establishment of that regular system

of discipline, and of that mode of representation in the meetings for conducting it, which now exist, there had been many General Meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the Society. George Fox mentions, in his Journal, that some meetings for discipline were settled in the north of England so early as 1653. The first General Meeting, of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656; and from this meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a General Meeting in Bedfordshire, in 1658, which lasted three days; at which he says "there were Friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton in 1660, "for the affairs of the church, both in this nation and beyond the seas;" and he says that he had recommended the establishment of this meeting several years before, when he was in the north; "for many

Friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress." "This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business Friends met about, and saw Friends' books, and accounts of collections for the use of the poor; how we took care one county to help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we did their work, and would pass away peaceably and lovingly."

Next to General Meetings we must notice the establishment of Quarterly Meetings, which were constituted of Friends deputed by the several meetings within a county. These meetings, in several of the counties at least, had existed prior to the establishment of Monthly Meetings, and they appear to have had much the same office in the body, as the Monthly Meetings now have among us. George Fox, in an epistle of an early date, write thus respecting them: "In all the meetings of the county, two or three may be appointed from them to go to the Quarterly Meetings, to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonored God; and likewise to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their call-

ings and dealings, nor honest, but run into debt, and so bring a scandal upon the truth. Friends may give notice to the Quarterly Meetings (if there be any such), and some may be ordered to go and exhort them, and bring in their answers to the next Quarterly Meeting. And to admonish all them that be careless and slothful to diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power; seek them again by the truth, and by the truth and power of God bring them to God again."

It appears to have been with our Society as it had been with the primitive church, that the care and provision for its poor members was among the earliest occasions of disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost everywhere exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say with reverent thankfulness, in reference to those times, "If it

had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us."

The members of the persecuted Society were far from opulent; but they proved themselves rich in charity, as well as in faith and hope: and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless among the practical arguments which at length extorted the commendation even of their enemies.

A second, and perhaps contemporaneous, object of the meetings for the discipline of the Society, was the obtaining of redress for those illegally prosecuted or imprisoned. Though so patient in suffering, they deemed it their duty to apprise magistrates, judges and the government, of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several Friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws; and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the

Society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly in the religious meetings of the Society. Marriage has always been regarded by Friends as a religious, not a mere civil compact.

The right education of youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the Society's care.

The last object of the discipline, in early times which we shall enumerate, was the exercise of spiritual care over the members. As the Society advanced it was soon reminded of our Lord's declaration: "It must needs be that offenses come." Evidencing, as the Society did to a large extent, the fruits of the Spirit, there were those who fell away from their

Christian profession, and walked disorderly; and sound as was the body of Friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure, and spiritual, and consistent with true order and Christian subjection as were the principles of religious liberty advocated by the Society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases the discipline was applied in very early times; yet the spirit of tenderness, which breathes through the writings of George Fox in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated, to a large extent, in the conduct of the Friends of those days, is worthy of especial notice. From one of his epistles we make the following extracts: "Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her; but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth,

which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, 'If they brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the church.'"

We now proceed to notice the more regular and systematic establishment of Monthly and Quarterly Meetings, and of the Yearly Meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful Friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. There was doubtless much reference to his individual judgment, but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike *their* and *his* teacher, so in the discipline of the Society he

labored diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says, in his Journal: "Whereas, Friends had had only Quarterly Meetings, now truth was spread and Friends were grown more numerous, I was moved to recommend the setting up of Monthly Meetings throughout the nation." In 1667, he labored most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668, he thus writes: "The men's Monthly Meetings were settled through the nation. The Quarterly Meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men's Monthly Meetings in those countries, for they had their Quarterly Meetings before." These Monthly Meetings, so instituted, took a large share of that care which had heretofore devolved on the Quarterly Meetings, and were no doubt the means of bringing many more of the members into a larger sphere of usefulness and the exercise of their respective gifts in the church, the free course for which he was so anxious to promote. With reference to this subject, he observes, in one of his epistles: "The least member in the church is serviceable, and all the members have need one of another."

The Quarterly Meetings from this time received reports of the state of the Society from the Monthly Meetings, and gave such advice and decisions as they

thought right; but there was not, until some years after this period, a general Yearly Meeting, at which all the Quarterly Meetings were represented. Of the establishment of that meeting we come now to speak.

In the year 1672, a General Meeting of ministers was held at Devonshire House, London: among its proceedings we find the following minute, in which we trace the origin of the Yearly Meeting, constituted as it now is of representatives from various parts of the kingdom. "It is concluded, agreed, and assented unto, by Friends then present, that, for the better ordering, managing, and regulating of the public affairs of Friends relating to the truth and service thereof, there be a General Meeting of Friends held at London once a year, in the week called Whitsun-week, to consist of six Friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each of the counties of England and Wales respectively."

This representative Yearly Meeting met at the time proposed in 1673, and came to the conclusion, that the General Meeting, constituted as it then was, "be discontinued till Friends, in God's wisdom, shall see a further occasion; and it was further agreed, that the General Meeting of Friends who labor in the work of the ministry, do continue as formerly appointed." This meeting of Friends in the ministry appears to have been regularly held annually from this time to the year 1677 inclusive.

In 1675, a series of important advices and instructions were agreed upon, and sent forth to the several meetings: they are contained in an epistle, are thus introduced: "At a solemn General Meeting of many faithful Friends and brethren concerned in the public labor of the Gospel and service of the Church of Christ, from the most parts of the nation." This document is signed by eighty-one Friends, most of whom are well known as conspicuous in the early history of the Society; and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1677, it was agreed again to convene the meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly, in 1678, the representative Yearly Meeting assembled in London, and, after agreeing upon several matters, the substance of which was conveyed to the various meetings of Friends in the form of an epistle with much Christian counsel, concluded to meet again the next year after the same manner; and these meetings have continued to assemble once a year in London, with unbroken regularity, to the present time.

When the General Meeting of ministers transferred much of its duties to the representative Yearly Meeting, of which they formed a part, there were some portions of the service of these meetings which more particularly belonged to the ministers. Although the power to approve and disapprove of ministers rested with the members of the church to which

they respectively belonged, in the capacity of a Monthly Meeting, yet it was deemed fitting that the ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus: "Let your general assemblies of the ministers [in London, or elsewhere] examine, as it was at the first, whether all the ministers that go forth into the counties do walk as becomes the Gospel; for that you know was one end of that meeting, to prevent and take away scandal, and to examine whether all who preach Christ Jesus, do keep in his government and in the order of the Gospel, and to exhort them that do not." Meetings for these purposes, in which Friends in the station of elder are now united, continue to be regularly held.

All the meetings which have been hitherto described were conducted by men; but it was one of the earliest features of our religious economy to elevate the character of the female sex, by recognizing them as helpers in spiritual, as well as in temporal things; holding, in the former as well as in the latter, a distinct place, and having duties which more peculiarly devolved on them. For this purpose meetings were established among them, with a special regard to the care and edification of their own sex. The views of George Fox in regard to the establishment of these meetings are conveyed in the following passages:

“Faithful women, called to a belief of the truth, and made partakers of the same precious faith and heirs of the same everlasting Gospel of life and salvation, as the men are, might in like manner come into the profession and practice of the Gospel order, and therein be meet-helps to the men in the service of truth, and the affairs in the church, as they are outwardly in civil and temporal things; that so all the family of God, women as well as men, might know, possess and perform their offices and services in the house of God: whereby the poor might be better taken care of; the younger sort instructed, informed, and taught in the way of God; the disorderly reprovèd and admonished in the fear of the Lord: the clearness of persons proposing marriage more closely and strictly inquired into in the wisdom of God; and all the members of the spiritual body, the church, might watch over and be helpful to each other in love.”

Thus was a system of order and government, in conformity with the spirit of Christianity, established among us in early times; and thus a field was opened for the exercise of the various gifts, by which the church, the body of Christ, is edified.

DECLARATIONS OF FAITH.

[*Extract from George Fox's Epistle to the Governor of Barbadoes, 1671.*]

WE own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things

in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said, "Behold the Lamb of God, that taketh away the sins of the world,"

John, i. 29. We believe that he alone is our Redeemer and Savior, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; he is the Seed of the woman that bruises the serpent's head, to-wit: Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: he is our prophet, whom Moses long since testified of, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." Acts, ii. 22, 23. He is now come in Spirit, "and hath given us an understanding, that we may know him that is true." He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; he being the Oath of God, the new covenant of light, life, grace and peace; the author

and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in; he whom the high-priest raged against and said, he had spoken blasphemy; whom the priest and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night whilst they slept." After he was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who, as the scripture itself declares, 2 Pet. i. 21, spake as they were moved by the Holy Ghost. We believe they are to be read, believed and fulfilled (he that fulfills them is Christ); and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17; and are able to make wise unto salvation, "through faith in Christ Jesus."

We call the Holy Scriptures, as Christ and the

apostles called them, and holy men of God called them—the words of God.

We do declare, that we do esteem it a duty incumbent on us, to pray with and for, to teach, instruct, and admonish, those in and belonging to our families. Now Negroes and Indians make up a very great part of the families in this island, for whom an account will be required by Him who comes to judge both quick and dead, at the great day of judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil: at that day, I say, of the resurrection both of the good and of the bad, of the just and of the unjust, “when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his Saints, and to be admired in all them that believe in that day.” 2 Thess. i. 7-10. See also, 2 Pet. iii. 3, etc.

[*Extracts from a Statement of Christian Doctrine, issued on behalf of the Society, in the year 1693.*]

Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ’s coming without us, to judge the quick and the dead (as divers ques-

tions are put in such terms): what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace.

1. For the doctrine of the resurrection; if, in this life only, we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19. We sincerely believe not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory. Col. iii. 4; 1 John iii. 2.

But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, and every seed (yea every soul) shall have its proper body, as God is pleased to give it, 1 Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such as flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption, 1 Cor. xv. We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection, shall be equal to the angels of God in heaven. And as the celestial bodies

do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come: but rather submit that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment; God hath committed all judgment unto his Son Jesus Christ; and he is Judge both of quick and dead, and of the states and ends of all mankind, John, v. 22, 27; Acts, x. 42; 2 Timothy, iv. 1; 1 Peter, iv. 5.

That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day, the Holy Scripture is clear. Matt. xiii. 39, 40, 41; ch. x. 15, and xi 24; Jude, 6. "When the Son of Man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, etc. Matt. xxv. 31, 32, to the end, compared with ch. xxii. 31; Mark, viii. 38; Luke, ix. 26, and 1 Cor. xv. 52; 2 Thess. i. 7, 8, to the end, and 1 Thess. iv. 16; Rev. xx. 12, 13, 14, 15.

[*Extract from the Minutes of the Yearly Meeting,*
1829.]

We feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe, that the promise made after

the transgression of our first parents, in the consequence of whose fall all the posterity of Adam are involved, that the seed of the woman shall bruise the head of the serpent; and the declaration unto Abraham, "In thy seed shall all the nations of the earth be blessed," had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him, also, did the prophet Isaiah bear testimony, when he declared, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end." And again, the same prophet spoke of him when he said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "THE LORD OF OUR RIGHTEOUSNESS."

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when "He took not on him the nature of angels; but he took on him the seed of Abraham." He "was in all points tempted like as we are, yet without sin." Having finished the work which was given him to do,

he gave himself for us an offering and a sacrifice to God. He tasted death for every man. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "We have redemption through his blood, even the forgiveness of sins." He passed into the heavens; and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" and ever liveth to make intercession for us.

It is by the Lord Jesus Christ that the world will be judged in righteousness. He is the mediator of the new covenant; "the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." "In him dwelleth all the fullness of the Godhead bodily," and to him did the Evangelist bear testimony when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." He "was the true light,

which lighteth every man that cometh into the world."

Our blessed Lord himself spoke of his perpetual dominion and power in his church, when he said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life;" and, when describing the spiritual food which he bestowed on the true believers, he declared, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He spoke also of his saving grace, bestowed on those who come in faith unto him, when he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and it is the earnest desire of this meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord. "Blessing, and honor, and glory, and power, be unto

Him that sitteth upon the throne, and unto the Lamb for ever and ever."

[*Extract from the Epistle of the Yearly Meeting, 1830.*]

DEAR FRIENDS—We are again made sensible that we can not meditate on a subject more fraught with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through him have been conferred on the human race,—the coming of Him, who, being born of a virgin, "was made in the likeness of men:" "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant." He "was delivered for our offenses, and was raised again for our justification." He ascended on high, he led captivity captive, he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. He "sitteth on the right hand of God," making intercession for us. He "is made unto us of God, wisdom and righteousness, and sanctification, and redemption;" and unto him we must look as our Mediator and Advocate with the Father. He emphatically describes himself as the "good Shepherd." He is our Lawgiver; and solemn indeed is the declaration, that we must all appear before his judgment seat, to receive our reward, according to the deeds done in the body, whether they be good or bad.

We feel that it is not a light matter thus to advert

again to the various offices of the Son and sent of the Father; and we beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the grace of God to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great mercy to know individually that we have not a High Priest who can not be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

But, blessed be God, he has not only provided the means of reconciliation to himself, through the sacrifice of Christ; he hath also, through the same compassionate Savior, granted unto us the gift of the Holy Spirit. By this, the patriarchs, and the holy men of old who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the ancient prophets. Christ himself declared, that it was expedient that he should go away, that he might send the Comforter, the Spirit of Truth, who should guide into all truth; in allusion to whose coming he also said, "I will not leave you comfortless, I will come to you." To be guided by his Spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man; and, by following this light, we are enabled to enjoy and

maintain communion with him. The children of God are led by the Spirit of God ; and this is the appointed means of bringing us into that state of "holiness, without which no man shall see the Lord." It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit, we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve the mind alive to the guidance of this divine Teacher ; who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace.

It is through Him whom God hath set forth to be a propitiation, through faith in his blood, that we obtain pardon for sin ; and it is through the power of his Spirit working mightily in us, that we come eventually to-experience freedom from sin.

INDIANA YEARLY MEETING.

Indiana Yearly Meeting is composed of Friends in the eastern part of Indiana, and in the western part of Ohio, etc. It was set off from Ohio Yearly Meeting, and the first Yearly Meeting was held in the Tenth-month, 1821, at White Water, Wayne County, Indiana, which is now in the limits of the

city of Richmond, where it has since been held. The Yearly Meeting for Discipline is to open at ten o'clock on Fourth-day morning preceding the first First-day in the Tenth-month, and a Meeting for Worship to be held at three o'clock of the same day.

The Representatives from the Quarterly Meetings, both men and women, are annually to nominate a Clerk, and an assistant or assistants, at the close of the first sitting of the Meeting for Discipline, whose names are to be reported at the opening of the next sitting.

Representatives having the care of the Reports from the Quarterly Meetings, are to put them into the hands of the Clerk of the meeting for the preceding year, before the opening of the Meeting for Discipline, in order that time may be saved to the meeting, by a previous entry of the names of Representatives. No Representative ought to withdraw from the Yearly Meeting before it closes, without leave.

All communications directed to the Yearly Meeting, except from such meetings as correspond regularly therewith, are to be previously perused by a nomination of Friends for the purpose; who are to consider and report, whether the same be proper to be read in the Yearly Meeting.

The design of our Annual Meetings, in their first constitution, being in order to a general oversight, and care of the churches, pertaining to our Christian communion, it remains to be our fervent desire, that good order, unity and concord may be maintained

among us. We know that love and unity, founded upon Christian principles, are promotive of truth and righteousness among ourselves, and we believe also, that when conspicuous in us, they have their influence upon those around us. Under these considerations, we fervently desire, and humbly hope, that he who hath to the present day, preserved us a people highly favored, will be graciously pleased still to animate us with a zealous concern, that love and good will may predominate in us individually, and that union, peace, and concord, may prevail in every department of the family. And finally, Friends, collectively and individually, may all our meetings be held with weight, as in the immediate presence of the Head of the Church; may the aged among us be examples of every Christian virtue, and evince by the calmness of their evening, that their day has been blest; may the middle aged not faint in their stations; but together with their elder and younger brethren, firmly support, yea, exalt the several testimonies which we are called to maintain. And, Oh! may the beloved youth bend early and cheerfully, under the forming power of truth; that each, standing in his allotment, the harmony of the building may be preserved, and we truly grow up into a holy temple for the Lord.

MEETINGS FOR WORSHIP.

It is directed that those who come late to meetings, or, when there, fall asleep, or are restless, or do not stay in the meeting, but go forth unnecessarily, or otherwise demean themselves unbecoming our holy profession, on these solemn occasions, be tenderly treated with and seasonably admonished; and that Friends who are exercised in the Discipline, pay early attention, in the love of the gospel, to such as neglect their duty in attending our Meetings for Worship. A willful neglect in this important duty, being a manifest evidence of ingratitude to the divine Author of all our mercies, and contrary to the practice of the primitive believers in Christ, it is our judgment, that Monthly Meetings, after having fully discharged their duty toward such, and finding their endeavors to reclaim them ineffectual, should testify our disunity with them.

It is our fervent concern, to press upon the consideration of our members, the duty of pure and spiritual worship. It is not enough that, after the example of our forefathers, we meet together in one place, in outward silence; rejecting those forms and ceremonies which were invented by the wisdom of man, as well as that worship which is performed only in his will; it is not enough that with a commendable diligence, we attend all our religious meetings; unless also, like them, we wait in humble reverence for spiritual ability to worship acceptably

the Lord of Heaven and Earth. May we, therefore, humbly and diligently wait, that we may experience the influence of His spirit, to enlighten and quicken the soul to a true sight of its condition; that feeling the spirit of supplication, we may approach the throne of grace; and under a renewed sense of the Father's mercy and goodness, may be enabled to offer the tribute of worship, and the sacrifice of praise. This is the important purpose of our assembling together: and though at times there may be among us but little instrumental ministry, or even none, let not this produce any abatement of diligence in the duty. Instrumental ministry, in the life and power of the gospel, is a great favor to the church; but the distinguishing excellence of the Christian dispensation, is the immediate communication with our Heavenly Father, through the inward revelation of the spirit of Christ. May, therefore, the deportment of our members, while engaged in this most solemn duty, be such as to demonstrate that they are earnest in the great duty of waiting upon, and worshiping God, in spirit; that serious and tender-hearted inquirers may be encouraged to come and partake, in our assemblies, of that inward and spiritual refreshment and consolation, which the Lord is graciously pleased to impart to the souls of such as are humble in his sight, and approach his holy presence with reverence and fear.

It is further directed, that Friends keep their children, and such (members) as are under their

care, to a constant, seasonable, and orderly attendance of all our religious meetings, instructing them to wait upon the Lord, that they may receive a portion of his spiritual favor, and from the tendering virtue of his Holy Spirit, may be engaged, in heart and mind, to walk worthy of so great grace and in a holy zeal for his honor, submit to bear the cross, endure the shame, and become dedicated witnesses for him among men.

As the habit of sleeping in our religious meetings is offensive, and may be a cause of stumbling to others, Friends are earnestly exhorted to strive against it, that no appearance thereof may be seen in our assemblies; and if any give way to it (as indulgence therein must necessarily have a disqualifying influence), it is the desire of the Yearly Meeting, that Quarterly, Monthly, and other meetings, be cautious of employing such members, in the weighty services of Discipline. And if they be such as have usually sat facing the meeting, let them withdraw from such seats, until they or their Friends be sensible of an overcoming. And "brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal., vi. 1.

PRAYER.

Ask, and it shall be given unto you : seek, and ye shall find : knock, and it shall be opened unto you. Matt., vii. 7.

Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark, xi. 24.

Men ought always to pray and not to faint. Luke, xviii. 1.

Whatsoever things ye shall ask in my name, that will I do. John, xvi. 13.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. James, i. 6.

Be careful for nothing ; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. Phil., iv. 6.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. Eph., vi. 18.

We do esteem it a duty incumbent on us to pray with and for, to teach, instruct, and admonish those in and belonging to our families. G. Fox's Epis. 1671.

We continue to believe that our disuse of set forms of prayer is founded on a correct view of the spiritual nature of the Gospel dispensation. At the same time we are persuaded, that all who have a just sense of the value of their immortal souls, and of their

own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in Heaven. Oh! then that every one may, with a sincere and believing heart, and with reverential awe, approach the throne of Grace, trusting in the mediation of Him through whom we have access by one Spirit unto the Father." Let none be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere repentance, let them implore the forgiveness of God, who, as they patiently wait before Him, will, in his own time, supply all their need. And if there be any who, if they deal honestly with their own hearts, must acknowledge that they do not pray, may these deeply reflect upon the danger of their situation, and be alarmed at the great loss which they sustain; and avail themselves of the high privilege of drawing nigh unto God, and partaking of the assurance that He will draw nigh unto them. (1828, P. E.)

May we all draw nigh unto God in prayer—ask the assistance of his grace to help in time of need—and look unto him as our merciful Father, who is in Heaven; assuredly believing, that, as he is approached in reverence and faith, He will graciously answer our petitions, and supply all our need, in and through Jesus Christ. As this sacred duty, so forcibly enjoined in Holy Scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they

will feel the importance of turning thereto the attention of their beloved offspring: and as they seek for wisdom and strength to act rightly herein, they will be assisted by Him, to whom they should desire that they and their children may be wholly dedicated. (1830, P. E.)

Under the solemn conviction that whatever be our circumstances in life, or our position in the church, prayer is, in the Divine appointment, essential to our spiritual health, we would earnestly press upon all to seek for opportunities in the course of each day for private retirement and waiting upon the Lord: and tenderly to cherish those precious, but often gentle and easily resisted motions of the Lord's Spirit, which would contrite and humble our hearts, and draw them forth in fervent petitions for that spiritual food which can alone supply our daily, our continual need. May none among us be living in a state of unconcern, insensible to the righteous judgment of God upon all that is unholy: their sins, unrepented of and unforgiven, still resting on their souls; rather let them be encouraged to come in deep humiliation to the mercy seat, there to plead for pardon and plenteous redemption, in the all-availing name of our crucified Redeemer. How precious for us all is the assurance "that we have a great High Priest, that is passed into the heavens: Jesus, the Son of God:" one who is "touched with the feelings of our infirmities:" and in whose holy name we are invited to "come boldly unto the throne

of grace, that we may obtain mercy, and find grace to help in time of need." (1854, P. E.)

We have ever believed in prayer, both mental and vocal. It is the duty of every one who professes the name of Christ, to cultivate and practice inward prayer, that secret turning of the mind toward God, whereby being touched and awakened by the light of Christ in the conscience, and being so bowed down under a sense of our iniquities, unworthiness and misery, the mind looks up to God and breathes forth our secret desires and aspirations before him.

Vocal prayer we believe to be a part of the public worship of God, when it proceeds from a true sense of God's love in the heart, and arises from the divine influence of the Spirit. Individuals who are not called to the public ministry, if willing and faithful, will frequently be led to vocal prayer in their family circles, and may be at times in meetings for divine worship. We would affectionately but earnestly, advise all our members when they feel a sense of their unworthiness and need, to hesitate not to give utterance to the desire of their hearts unto God before their families ; or when filled with a sense of his goodness and mercy, to return unto him publicly the tribute of thanksgiving and praise. A more frequent practice of this kind would refresh and strengthen our spirits, and advance our growth in holiness, and would tend to lead our children and those around us, to follow us as we follow Christ.

HOLY SCRIPTURES.

We have always believed that the Holy Scriptures were written by divine inspiration ; that they are able to make wise unto salvation through faith which is in Christ Jesus : for as holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But as we freely acknowledge that their authority does not depend upon the approbation of any church or assembly, so neither can we subject them to the fallen, corrupt reason of man. A true understanding of the divine will, and spiritual meaning and application of Holy Scripture, can not be discerned by the natural, but only by the spiritual man ; it is therefore by the assistance of the Holy Spirit that they are read with great instruction and comfort.

We have always asserted our willingness, that all our doctrines and practices be tried by them ; and admit it as a positive maxim, "That whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."

We tenderly and earnestly advise and exhort all parents and heads of families, to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the Holy

Scriptures ; and that they incite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation of our Lord and Savior Jesus Christ.

To educate their children in the belief of these important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness ; which is infinitely preferable to all other considerations. (1732.)

We are, also, concerned to recommend a more frequent use of the Holy Scriptures in our schools ; believing that such a practice would have a tendency, not only to advance their literary improvement, but to solemnize the minds of our tender offspring, and make impressions on them which would be likely to continue through the various stages of life, and contribute, in no small degree, to the formation of sound principles, and to their preservation in the ways of righteousness.

Monthly Meetings are recommended to make the necessary inspection to ascertain whether each family within its limits is provided with a copy of the Old and New Testaments ; and should any be found without these inestimable writings, that they be directed to procure them ; and to those in indigent

circumstances, assistance should be rendered, if necessary. (1828.)

We are concerned to revive the former advice of this meeting, relative to the daily practice of reading the Holy Scriptures in families properly convened for that purpose. We are aware that the cross may be much in the way of many Friends who measureably see the necessity of a compliance with this duty. Unto such we would hold out the language of encouragement;—and, dear Friends, while we are concerned to avoid formality, let us not despise or neglect the beautiful order which truth leads into. Where parents are united in this solemn duty; where they fully submit to the yoke of Christ, they will experience the truth of his own declaration: “My yoke is easy, and my burden is light.” And how encouraging is the remembrance of some formerly, who, with divine approbation, brought little children to Christ. They no doubt had become, in a degree, acquainted with the Divine Master, and were desirous that their children should be made partakers of his blessing. (1830, 1831, 1832, 1837, etc.)

WAR.

The Society of Friends has always believed that war is unlawful for a Christian, for the following among other reasons:

The following prophecies have universally been

considered, as applicable to the glorious dispensation which was introduced by our Lord and Savior Jesus Christ, and which was ushered in with the angelic song, "glory to God in the highest; on earth, peace, good will toward men." Luke, ii. 14.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah, ii. 2-4; Micah, iv. 1-4.

"Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech., ix. 9, 10.

The Lord Jesus Christ himself says :

Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, etc.—Matt., v. 38-47.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them.—Matt., vii. 12.

My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.—John, xviii. 36.

The Apostle Paul says : Dearly beloved, avenge not yourselves ; but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.—Rom., xii. 19, 20.

And Peter says : Not rendering evil for evil, or railing for railing : but contrariwise, blessing : Pet., i. 8-9.

These principles if carried out in conduct must put an end to war. It is said that these precepts are addressed to individuals. Since this is unquestionably true, it is the clear duty of individual Christians to obey them, uniformly and on every occasion. If during the common course of their life, they are attacked, insulted, injured, and persecuted, they ought

to suffer wrong, to revenge no injury, to return good for evil; and love their enemies.

So also, should it happen that they are exposed to the more extraordinary calamities of war, their conduct must continue to be guided by the same principles. If the sword of the invader be lifted up against them, the precept is still at hand, that they resist not evil. If the insults and injuries of the carnal warrior, be heaped upon them, they are still forbidden to avenge themselves, and still commanded to pray for their persecutors. If they are surrounded by a host of enemies, however violent and malicious those enemies may be, Christian love must still be unbroken, still universal.

According then to the law of Christ, it is the duty of *individuals* to abstain from all warfare; nor can they avoid such a course if they follow his law.

It is our earnest concern that Friends may adhere faithfully, to our ancient testimony against wars and fightings, avoiding to unite with any in warlike measures, either offensive or defensive; that by the innocency of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, toward its desired completion, where, according to ancient prophecy, "the earth shall be full of the knowledge of the Lord;" as "the waters cover the sea:" and "its inhabitants shall learn war no more."

We recommend our members that they be religiously guarded against approving or showing the least connivance at war; and that they should carefully avoid engaging in any trade or business promotive of war; that through a close attention to the monitions of Divine grace, and guarding against the suppression of it, either in themselves or others, they may be preserved in a conduct consistent with our holy profession.

If any of our members shall so far depart from our religious testimony, and principles, in regard to war, as to enlist in the army, or navy, or perform military service, or pay any fine, penalty, or contribution in lieu of personal service, for carrying on war, or are otherwise guilty of any manifest and persistent deviation, from a faithful and consistent maintenance of our Christian testimony on this subject, tender dealing and advice should be extended to them, in order to their conviction and restoration; and if this prove ineffectual, Monthly Meetings should proceed to disown them.

And finally, dear Friends, upon the subject of war, you are not ignorant of what adorns our profession.

Let us seek peace and pursue it, remembering that we are called to love. O that the smallest germ of enmity might be eradicated from our inclosure: and truly there is a soil in which it can not live: this soil is Christian humility.

May we therefore be peaceable ourselves, in words and actions, seeking for that disposition, in which we

can pray to the Father of the universe, that he may breathe the spirit of reconciliation, into the hearts of his erring and contending creatures.

CIVIL GOVERNMENT.

We have ever maintained that it is our duty, to obey all the enactments of civil government, except those by which our allegiance to God is interfered with. We owe much to its blessings; through it, we enjoy liberty and protection, in connection with law and order; and while bound by our sense of religious conviction, not to comply with those requisitions which violate our Christian principles, we desire ever to be found of those who are quiet in the land, a condition favorable to true Christian patriotism, and in which services highly valuable and useful may be rendered to the community. (1834.)

Liberty of conscience, being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us, to maintain it inviolably; and therefore exhort all in profession with us, to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles; or in the exercise of which they may be, or apprehend themselves to be under the necessity of exacting from others any compliances against which they are conscientiously scrupulous.

If an person in membership with us, notwithstanding the preceding admonition, shall persist in a conduct so repugnant to our principles, they should be treated with as in other cases of offense ; and if they can not be brought to see and acknowledge their error, the Monthly Meeting to which they belong should proceed to testify against them.

It is also our judgment, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their brethren or others to such offices or stations in civil government, the execution whereof tends to lay waste our Christian testimony, or subject their brethren or others to sufferings on account of their conscientious scruples. The principle of truth calls us out of contention ; it even seeks not its own ends by means productive of animosity ; much less therefore should its professors indulge themselves in strife for objects of a perishing nature.

Believing, therefore, that we are called to show forth to the world, in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun, and we doubt not, will proceed until it attain its completion in the earth, when according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more," we can not consistently join with such as form combinations of a hostile nature against any ; much less in opposition to those placed in authority ;

nor can we unite with or encourage such as revile or asperse them, for it is written, "Thou shalt not speak evil of the ruler of thy people." Acts, xxiii. 5.

SLAVERY, AND THE PEOPLE OF COLOR.

As a religious Society, we have found it to be our indispensable duty to declare to the world our belief of the repugnancy of slavery to the Christian religion. It therefore remains to be our continued concern, to prohibit our members from holding in bondage our fellow men. And, at the present time, we apprehend it to be incumbent on every individual deeply to consider his own particular share in this testimony. The slow progress in the emancipation of this part of the human family, we lament; but nevertheless do not despair of their ultimate enlargement. And we desire that Friends may not suffer the deplorable condition of these, our enslaved fellow beings, to lose its force upon their minds, through the delay which the opposition of interested men may occasion in this work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the greater is the necessity, on the side of righteousness and benevolence, for our steady perseverance in pleading their cause. ●

Let us also, amid our sympathy for the sufferers, not forget to cultivate those sensations, which direct the mind in pity toward the deplorable state of such

men, whether in foreign countries or our own, as promote, procure, and execute, the tearing away of the Africans from their native land, as well as for those who detain them in bondage; remembering that they are men, equally interested with us in the rewards of futurity. Believing, therefore, as we do, that a just and dreadful retribution awaits the unrepenting and obdurate oppressor, at that awful tribunal, where sophistry will not prevail to exculpate; let us seek for, and cherish, that disposition of mind which can pray for these enemies of humanity, and fervently breathe for their restoration to soundness of judgment, and purity of principle.

In relation to this oppressed people, we earnestly desire, that such of them as may be under the care of any of our members, may be treated with kindness; and as objects of the common salvation instructed in the principles of the Christian religion, as well as in such branches of school learning as may fit them to become useful members of civil society. Also, that Friends, in their respective neighborhoods, advise and assist them in the education of their children, and common worldly concerns.

If any in membership with us, should hire slaves to assist them in their business, it is in judgment that in so doing such promote the unrighteous traffic, and oppose our testimony against slavery. And where they can not be prevailed upon to desist therefrom, Monthly Meetings are at liberty to declare their disunity with them.

If any of our members should purchase slaves, to be liberated after a term of years, however they may be induced thereto from an apparent motive of contributing to the cause of humanity; yet it is our judgment that it is a practice which ought to be discouraged; believing that upon due reflection it will be found that those do not support a faithful testimony against slavery.

We believe also, that a proper regard to this testimony would lead our members to avoid acting as executors or administrators to estates where slaves are bequeathed, or being accessory to any step whereby their bondage may be prolonged.

The situation of those people of color who have been held as slaves, by any of us or our predecessors, calls for our serious examination and inquiry, how far we are clear of withholding from them what, under such an exercise, may be opened to our view as their just right; and we earnestly and affectionately entreat those in particular, who have released any of them, to attend to the further manifestations of duty. Even if no such obligations to this people existed among us, it is worthy of our consideration, whether any object of beneficence is more deserving of our regard, than that of training up their youth in such virtuous principles and habits as may render them useful and respectable members of the community.

And further, it is the conclusion of the Yearly Meeting, that if any of our members are concerned in importing, selling, or purchasing; or shall give

away or transfer, any slave, with, or without any other consideration than to clear their estate of future incumbrance, or in such manner that their bondage is continued beyond the time limited by law or custom for white persons; and also, if any shall accept of such gift or assignment, or the proceeds of the sale of such persons, they ought to be speedily treated with in the spirit of love and wisdom, in order to convince them of the iniquity of their conduct; and if, after Christian labor, they can not be brought to such a sense of their injustice, as to do whatever the Monthly Meeting shall judge to be necessary, for the restoration of such slave to his or her natural and just liberty, and condemn their deviation from the law of righteousness and equity, to the satisfaction of the said meeting, such ought to be disowned as other transgressors are, for immoral, unjust, and reproachful conduct.

OATHS.

Our testimony against the imposition of oaths is founded upon the following express and positive command of the Author of the Christian religion, viz:—
“Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oath; but I say unto you, Swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great

King ; neither shalt thou swear by thy head, because thou canst not make one hair white or black ; but let your communication be yea, yea ; nay, nay ; for whatsoever is more than these, cometh of evil." Matt., v. 33 to 37.

This testimony we also find was clearly held up, and emphatically enjoined, by the apostle James, upon his Christian brethren : " But above all things, my brethren," says he, " swear not ; neither by heaven, neither by the earth, neither by any other oath ; but let your yea, be yea, and your nay, nay ; lest ye fall into condemnation."—James, v. 12.

Believing, therefore, as we do, that no argument can invalidate a prohibition thus clear and positive, we are bound religiously to regard it ; and while we feel gratitude to our rulers for the continuance of that indulgence, by which our affirmation is accepted, let us evince our sincerity in relation to this testimony, by faithfully maintaining it.

And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, Monthly Meetings are desired to extend brotherly labor toward them ; and if they can not be prevailed upon to give the necessary satisfaction, to testify their disunity with them.

We also believe that a proper regard to the obligations of this testimony, would lead our members to procure such persons as witnesses to instruments of writing rendering them necessary, as will attest them by affirmation.

POOR.

As mercy, compassion, and charity, are eminently required by the Gospel, it is directed that the cases of our members who are in indigent circumstances be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them, in such business as they are capable of. To defray the expenses which their support, and the education of their children will necessarily occasion, it is recommended to each Monthly and Preparative Meeting of men and women Friends, to be open-hearted, and liberal in subscriptions, for raising and continuing funds for these purposes. And in the exercise of this benevolent care, it is desired that we may always guard against unnecessarily exposing the names or situation of our fellow-members. Such also who need pecuniary aid, ought to accept the deliberate advice of their Friends, and manifest a becoming disposition to conform to their solid judgment; remembering, that it is said, "In the multitude of counselors there is safety."—Prov., xi. 14.

Where there is an obstinate refusal to conform to such advice, committees are to be governed in the distribution of the intended liberality, by a prudent discretion.

CHARITY, UNITY, AND DETRACTION.

Charity suffereth long, and is kind : charity envieth not ; charity vaunteth not itself, is not puffed up ; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, hopeth all things, endureth all things. 1 Cor., xiii. 4, 5, 6, 7.

Let all your things be done with charity. 1 Cor., xvi. 14.

Though I have all faith, so that I could remove mountains, and have not charity, I am nothing. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love : endeavoring to keep the unity of the spirit in the bond of peace. Eph., iv. 1, 2, 3.

Behold how good and how pleasant it is for brethren to dwell together in unity. Psalm, cxxxiii. 1.

Where any hath received offense from another, let him first speak privately to the party concerned, and endeavor reconciliation between themselves ; and not to whisper, or aggravate matters against them, behind their backs, to the widening of the breach. 1692.

Anonymous books, pamphlet, and papers, reflecting darkly on Friends, are testified against ; and it is desired that no such book, pamphlet, or paper, be

written, printed, published, or privately handed about, by any under our profession. 1718.

If you hear a report of a Friend to his disadvantage, be careful not to report it again, but go to the person of whom the report is, and inquire if it be true or not; and if it be true, then deal with such person for it, according to the doctrine of Christ; but if it be false, then endeavor, as much as in you lies to stop such report. 1719.

It is our earnest desire that a spirit of love and humility may more and more diffuse itself among us, and influence the hearts of all, so, that every one may come to seek peace, and pursue it; and that none be apt to take offense, but each in his own particular, be more careful to rectify his own failings and imperfections, than curious in observing, censuring, and aggravating those of others. This will lead to the exercise of mutual forbearance and forgiveness one of another; by which the occasions of contention will be avoided, and the churches preserved in a state of peace and tranquillity. 1736.

"Charity," saith the Apostle, "hopeth all things." It divulges not the faults of others, because, in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus, and it prays that all may partake of the same benefit. How opposite that disposition which delights to report evil, and to accuse! Shun it, dear Friends,

as the poison of asps. The sacred writings emphatically denominate the grand adversary of mankind by the name of "accuser of the brethren." "Follow," therefore, "peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." 1804.

To be "made perfect in love," is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passions. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those whom they suppose to have injured them, when such are brought to know and acknowledge their fault. But that is little else than a disguised pride, seeking for superiority. The love which Christ commanded to his church, goes further than that. "This is my commandment, that ye love one another, as I loved you." And how did the Lord love the world? Let the apostle answer: "God commandeth his love toward us, in that, while we were yet sinners, Christ died for us." And, Friends, mark and remember his gracious dying words, when, praying for his very persecutors, He said: "Father, forgive them, for they know not what they do." And shall we expect access for our feeble prayers, at the throne of grace, if we harbor any ill-will to our fellow-travelers toward immortality? Let us hear again the Savior of men: "And when ye stand praying, forgive, if

ye have aught against any." He doth not allow time for seeing the injuring person become submissive; but, *standing, forgive*: for "if ye do not forgive, neither will your Father, which is in Heaven, forgive your trespasses." O, the excellence of Christian love and the temper of forgiveness! 1806.

In view then of the great excellence of Christian charity, and that without this virtue we are but as "sounding brass or a tinkling symbol," it is advised that, where any shall manifest a want thereof, by stirring up dissensions, or circulating slanderous reports, or by the indulgence of implacable resentment, overseers, and others concerned for the support of our Christian testimonies, timely and tenderly apprise them of the danger to which they expose themselves, and exhort them earnestly, to cultivate a feeling of love and forgiveness, becoming the character of those who have embraced the covenant of mercy. And if any, after due labor and care, can not be brought to a sense of their error, they should be proceeded with according to our order in other cases of offense, and testified against.

Should any offenders in these respects, shelter themselves under a pretense that they say no more than they have heard from others, but refuse to discover who those are, such should, in like manner, be treated with as tale-bearers, and testified against.

MODERATION, TEMPERANCE, AND CONDUCT.

It is a consideration claiming our serious regard, that our worthy ancestors, having their views directed toward an enduring inheritance, and their affections established upon things above, sought not after the splendor of this world. In minds thus bent upon seeking a more glorious inheritance than temporals can afford, the love of the world had but little influence; they were conspicuous examples of temperance and moderation. A defection from this simplicity of heart and heavenly-mindedness, leading into the inordinate love and pursuit of the things of this world, hath prevailed with too many among us, and produced the fruits of pride and ambition. These have introduced many imaginary wants from which our ancestors were preserved by their simplicity. To satisfy these wants, some have been excited to enter into a larger extension of trade and commerce than they had stock and ability to conduct. Vain ambition, and an emulation inconsistent with the truth, have led many into extravagant expenses. Reduced by these means in their circumstances, yet unwilling to lessen their appearance in the world, some have resorted to indirect methods to procure a temporary support, which have too frequently ended in failures and bankruptcies.

While, therefore, we hold it to be an indubitable truth, that moderation and temperance are inseparable from the Christian religion, we affectionately

beseech our members to abstain from all appearance of evil in relation thereto. And particularly as respects the use of intoxicating liquors of every description. It is affectingly to be observed, that a baneful excess in drinking spiritous liquors, is prevalent among many of the inhabitants of our land. How evident are the corrupting, debasing, and ruinous effects consequent upon the importation, distillation, and retailing of them, whereby intemperance is greatly aided and encouraged, to the impoverishment of many, distempering the constitutions and understandings of many more, and increasing vice and dissoluteness in the land—with which many religiously attentive minds have long been painfully exercised !

It is our fervent desire, that Friends in all quarters may be earnestly excited to suffer the affecting importance of this evil, religiously to impress their minds, and that Monthly Meetings may labor in the spirit of love and tenderness with those who use ardent spirits as an article of drink in harvest, or on other occasions, the medical and mechanical use only excepted, and also with those who sell or grind grain for distillation, or furnish fruit or other materials for that purpose ; and also such as aid the business by furnishing vessels to prepare or hold such liquors, or are concerned in conveying it to or from market, or vend, or in any wise aid the commerce of that article. And if such labor prove ineffectual to reclaim from the practice or encouragement of so desolating an

evil, and after the hope of gaining such by brotherly treatment is over, Monthly Meetings may proceed to disown them.

If any of our members deny the divinity of our Lord and Savior Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Holy Scriptures, as it will be thereby manifest that they are not one in faith with us, the Monthly Meetings where they belong, after earnest and Christian labor, as in other cases of offense, for their reclamation, without effect, ought to issue a testimony of disownment against them.

If any persons in membership with us, should be guilty of lying, drunkenness, swearing, cursing, or any other scandalous, or immoral practice, they should be labored with by overseers or other concerned Friends, and if brought to a sense of the iniquity of such conduct, they should, without improper delay, acknowledge and condemn the offense in writing under their own hands, to the satisfaction of the Monthly Meeting to which they belong. And if any such offenders refuse to acknowledge and condemn their evil conduct, the said meeting ought speedily to testify against them.

Meekness, moderation, and mercy, being among the distinguishing traits of the Christian character, we are concerned to caution our members against the indulgence of passion, or the exercise of cruelty, even toward the brute creation, which a beneficent

Providence has made subservient to our comfort and convenience.

Our members are advised to avoid frequenting places of public resort, where intoxicating liquors are kept for sale. About such places they are liable to be exposed to evil company and unprofitable conversation, and betrayed into the use of intoxicating drinks, to the ruin of themselves and injury of their families—and if any of our members persist in such practices after timely and tender advice—they are to be disowned.

DAYS AND TIMES.

As we are persuaded that no religious act can be acceptable to God, unless produced by the influence and assistance of the Holy Spirit, it is our judgment that our members can not consistently join with any in the observance of public fasts, feasts, or what are termed holydays, or such injunctions and forms as are devised by the will of man in regard thereto: for though exterior observances of a similar kind were once authorized under the law, as shadows of things to come, yet they who come to Christ, will, we believe, assuredly find that in Him all shadows end; and that “now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.” Heb., viii. 6. “Let no man, therefore,” says the apostle, “judge you in meat or in drink, or in respect of an holyday, or the new moon, or of the sab-

bath days; which are a shadow of things to come; but the body is of Christ." Col., ii. 16. The same apostle also thus expostulates with some, who it appears had fallen from the true faith in these respects: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain." Gal. iv. 9, 10, 11.

Wherefore, under an humble and grateful sense of the abundant mercies and favors of our heavenly Father, let us, as a religious Society, continually feel our hearts filled with thanksgiving and praise to Him; an aspiration which is ever his due, and to be acknowledged by his creatures with the deepest reverence, and not with the "bowing of the head like a bulrush for a day," nor with those tumultuous demonstrations of joy, and nightly illuminations, which are generally attended with excesses incompatible with the Christian name.

While, therefore, it is our earnest concern, that we may be found worshipers within the temple, it is affectionately desired that our members may be individually cautious not to give occasion of additional suffering to the truly conscientious among us, by any compliance with such observances as our worthy ancestors were rightly concerned to bear testimony against.

Friends are advised to be guarded against unprofitably spending their time on the First-day of the week; that their temporal concerns be not suffered to engross their minds, so as to disqualify them for rightly performing their religious duty; to watch over their children, subjecting them to obedience to all their lawful commands; believing that good impressions have been lost by indulging too much in company on the afternoon of First-days, when, if proper attention were paid by spending this time more in retirement, and in reading the Scriptures and other good books, these seasons would be cherished, and a real advancement experienced. (1828.)

The First-day of the week being set apart for rest and religious engagements by the common consent of most Christian professors, this meeting has been introduced into a concern that Friends individually, both old and young, may be renewedly stirred up to set a good example by devoting that day to such engagements and to rest; and by abstaining from secular business and from traveling, except as required in religious engagements or other Christian duties, and also from unnecessary visiting. We do not doubt that our spiritual welfare, and the good of our families would be essentially promoted by a greater consistency of conduct, as aforesaid, with our profession as a religious people, than has appeared in some heretofore; and we should be further prompted to such consistency by respect to the consciences

of others, and the wholesome laws of the land.
(1853.)

TRADE.

It being evident, that where the manifestations and restraints of the spirit of truth are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualifying entanglements; and contrariwise, that an inordinate love and pursuit of worldly riches often betrays those who are captivated by them, into many difficulties and dangers, to the great obstruction of the work of truth in the heart; we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers, may be borne in remembrance by us, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

We are earnestly concerned that the service of our religious Society may not be obstructed, or its reputation dishonored, by any imprudence of its members in their worldly engagements, and recommend to all, that they be careful not to venture upon business they do not understand; nor to launch into trade beyond their ability, and at the risk of others: but that they bound their engagements by their means: and when they enter into contracts, or agreements, whether written or by words, that they endeavor, on all oc-

casions, strictly to fulfill them, that no occasion of reproach may be given to truth, and the Society.

We particularly exhort, that none engage in any such concerns as depend on the deceptive probabilities of hazardous enterprises; but rather content themselves with such a plain and moderate way of living as is consistent with the self-denying principle of which we make profession, whereby many disappointments and grievous perplexities may be avoided, and that tranquillity of mind obtained which is inseparable from the right enjoyment, even of temporal things. And it is advised, that, when any among us err, or are in danger of erring, in these respects, they be faithfully and timely admonished.

It is further recommended, that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may, at any time easily know whether they live within the bounds of their circumstances or not; and, in cases of death, that these may not be perplexing to survivors. And whenever any find that they have no more property left than is sufficient to discharge their just debts, and their circumstances are becoming worse, it is advised that they immediately consult with some judicious Friends, and, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach incurred by mismanagement. If any should proceed in trade at the hazard of the means of others, without their

knowledge and consent, such conduct is reprehensible; and after having due care extended, if persisted in, a testimony should be borne against it by disowning them.

And where overseers, or other concerned Friends, have reason to fear that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and (if it appear requisite) advised to call their creditors together without delay; and if, notwithstanding this advice, such persons still persist, and run into embarrassment, to the loss of others, and to their own disreputation, the Preparative or Monthly Meeting to which they belong, ought to be timely informed thereof, and proceed to treat with them according to our rules: when, if this labor also prove ineffectual, a testimony of denial may be issued against them.

It is directed, that where such failures occur, and the cases are under the care of Monthly Meetings, that the Friends appointed to visit the parties, inquire of their assignees, or trustees, how their deficiencies have happened, and report accordingly. And neither Monthly nor other meetings should receive subscriptions, donations, nor bequests, from persons so circumstanced, until they have paid off their deficiencies, or are voluntarily acquitted thereof by

their creditors : for it should be remembered, that though in such cases, the defaulter may have been legally discharged, the property he may afterward acquire is not properly his own, till he has paid off his former debts to the satisfaction of his creditors. Wherefore, we further direct, that if any such person or persons, on being suitably reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not such as shall satisfy the Monthly Meetings of which they are members, and they can not be prevailed with ; the said meetings, after a proper time of labor and forbearance, may issue a testimony of denial against them.

We also desire, that when Friends accept the office of assignee, or trustee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

We further desire that executors and trustees concerned in wills, and settlements, may take especial care to discharge faithfully their respective trusts, according to the intent of the donors and testators ; and that all charitable gifts, legacies, bequests and settlements of estates, by will or deed, intended and given for the use of the poor, the aged, the impotent, or for the education or apprenticeships of the children of poor Friends, may not be appropriated or converted to any other uses than such as the donors or testators have directed. A violation herein, being an obvious perversion of justice, offenders in these

respects should be dealt with; and unless they make due satisfaction to the injured parties, and to the meeting to which they belong, should be disowned.

We also caution all in membership with us, to be careful how they enter into joint securities with others, under the specious plea of rendering acts of kindness; many, by so doing, having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts: if thou hast nothing to pay, why should he take away thy bed from under thee?"

It is our desire that Friends may wait for divine counsel in all their engagements, and not suffer their minds to be carried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours: "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which some having coveted after, have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 9. Even when riches to any extraordinary degree have been amassed, by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth, into liberties repugnant to our religious testimonies, and sometimes into enterprises,

which have terminated in irreparable damage to their temporal affairs, if not an entire neglect of the great work of their souls' salvation.

We do not condemn industry; we believe it to be not only praise worthy, but indispensable; it is the desire of great things, and the engrossment of the time and attention, from which we desire, that our dear Friends may be preserved. We doubtless owe duties to ourselves, and our families, but do we not owe even ourselves to our all-wise, all-protecting and and provident Creator?

It is our earnest concern that in all our dealings and transactions among men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose upon each other, or upon any with whom they may have commercial intercourse; and it is directed that Monthly Meetings be careful to extend suitable admonition against all deviations in these respects, for the help and recovery of delinquents; and as it is obvious that there can be no just pretensions to religious rectitude, without a conformity to moral justice, Monthly Meetings are authorized to disown those who will not be reclaimed by their brotherly endeavors in these respects.

GAMING AND DIVERSIONS.

Friends are fervently exhorted to watch carefully over the youth, and others of our Society, who may be so inclined, to prevent them by affectionate counsel and brotherly admonition, from frequenting stage-plays, horse-races, music, dancing, and other vain sports and amusements; also, in a peculiar manner, from being concerned in lotteries, wagering, or any kind of gaming; it being abundantly obvious, that those practices have a tendency to alienate the mind from the counsel of divine wisdom—and to foster those impure dispositions which lead to debauchery and wickedness. If, therefore, any of our members fall into any of these practices, and can not be prevailed with by private labor to decline them, the Monthly Meetings to which they belong, should be informed thereof, and if they can not be reclaimed by further labor, should proceed to disown them.

If any members of our religious Society shall discover so much weakness of mind, as to apply to those called jugglers, or fortune-tellers, or to those who, by pretending to any art or skill whatever, profess a knowledge of future events, hidden transactions, or where anything lost or stolen may be found; or if any of our members shall use or pretend to such art or skill; under a just abhorrence of such delusion, it is directed that they be speedily treated with, and

if they do not manifest a due sense of their evil conduct, that they be disowned.

PARENTS AND CHILDREN.

As next to our own souls, our offspring are the very immediate objects of our care and concern, we entreat all who are parents and governors of families, that they lay to heart the great and lasting importance to the youth, of a religious education. This would lead them to be solicitous, that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, his wisdom, goodness, power, and omnipresence. They would be concerned to impress them with just sentiments in relation to the vanity and fallacy of transitory enjoyments, directing them to seek after that solid peace and serenity of mind attendant upon true religion, as the pearl of great price.

The importance of an early instruction in the law of God, is set forth with peculiar strength, clearness, and solemnity, in Deut. vi. 4 to 9.—“Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

It is requisite also that restraint be added to instruction, it being much easier, as well as more prudent, to exercise it upon the first appearance of an inclination to dangerous or hurtful liberties, than afterward; for where children, through the prevalence of fond affection, have been accustomed to improper indulgences, when they are grown to such a degree of ripeness, that the exertion of authority hath become absolutely necessary, the strength of their passions so habituated, hath often proved unconquerable, or very difficult to overcome; to the great hurt of the unhappy youth, and the unspeakable grief of the imprudently indulgent parents.

We know that virtue does not descend by lineal succession, nor piety by inheritance; yet we trust, that the Almighty graciously regards the sincere endeavors of those parents, whose early and unremitting care is over their offspring for good. Be ye, therefore, examples to them in your meetings, your families, and employments. Keep them, while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; laboring to convince their young and tender minds, of the propriety of restraint, when necessary; exhorting them in meekness, and commanding in wisdom. And, as they advance in age, guard them against the reading of plays, romances, and other publications, of a nature prejudicial to the promotion of Christianity; likewise, against public pastimes and pernicious diversions; all which have a tendency to

draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the divine life, and to deprive it of that inexpressible comfort and delight attendant upon the daily exercise of religion and virtue.

In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear youth, that, "the fear of the Lord is the beginning of wisdom." Take advice of godly parents, guardians, and friends : ever remembering that children ought to obey their parents in the Lord, and that disobedience therein is a breach of the moral law, and is always offensive in the divine sight.

With tender solicitude we press it upon you—flee from everything which may have a tendency to despoil your innocence, and to render your minds less receptive of that holy influence which your enlightened judgment demonstrates to be truth. We beseech you, attend to this heavenly instructor, and dutifully yield to the correspondent tender advice of your friends. Shrink not from the cross of Christ, in your dress, language, or manners ; but through a subjection of your wills to the divine will, in these, and all other respects, walk answerably to the purity of our profession, and the simplicity and spirituality of our worship ; so may you be instructive examples to serious inquirers after truth ; and not of those, who under a profession thereof, are preferring their

own evil ways, and turning others aside from the footsteps of its followers.

When the pious exercise of parental care and authority is disregarded, and any of our youth departing from that simplicity corresponding with our profession, do obstinately run into, and copy after the vain and extravagant fashions of the world, in their dress and address, and do also expose themselves to the corrupting influence of evil companions, and a consequent irregularity of conduct, such ought to be timely and tenderly expostulated with, to convince them of the dangerous tendency of their conduct; and if they can not be prevailed on to amend their ways, they ought to be treated with by their respective Preparative or Monthly Meetings, as in other cases of offense; and if, after due labor and forbearance, they prove irreclaimable, they should be testified against.

And if any parents in membership with us, willingly indulge their children, or youth under their care, in such extravagance and excess as are here pointed out, and persist in vindicating their conduct, they ought, in like manner, to be treated with and disowned.

It is our desire, that Friends may bring up the youth under their care, to habits of industry, placing them with exemplary members of the Society for instruction, in such occupations as are consistent with our religious principles and testimonies; so that as far as in us lies, they may be preserved in a

becoming conduct and demeanor. Also, that those whose circumstances may furnish them with ability for instructing in useful and suitable employments, the children of members who are in situations less affluent, may receive them into their families upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us.

PLAINNESS IN DRESS AND ADDRESS.

Upon the first of these subjects, our principle is, to let decency, simplicity, and utility, be our principal motives; and not to conform to the vain and changeable fashions of the world, though we may occasionally adopt alterations which appear convenient or useful. This is a principle, the propriety of which we apprehend no serious Christian will deny; and while in ages of pride and extravagance in dress, the adoption of this rule may make us appear singular; yet, in relation to us, this singularity is not without its use. It is in some respects like a hedge about us; which, though it does not make the ground it incloses rich and fruitful, yet it frequently prevents those intrusions, by which the labor of the husbandman is injured or destroyed.

The conduct which our Society has adopted in this respect, is supported by many passages in holy writ. "Be not conformed to this world; but be ye transformed by the renewing of your mind," was the

advice of the apostle to the Christians who dwelt at the seat of Roman grandeur and luxury. And again, in relation to the female sex, "I will," says he, "that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works;" plainly showing that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations upon this subject: "Whose adorning," saith he, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old time, the holy women also, who trusted in God, adorned themselves." 1 Pet., iii. 3, 4, 5.

It is, however, highly important to us, to maintain more than the form of godliness, and while we avoid a conformity to this world, to be careful to seek after that divine power which will enable us to fulfill the other part of the exhortation: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom., xii. 2. Thus, having our minds and conduct rightly regulated, we shall fulfill another important apostolic injunction: "Let not your good be evil spoken of."

In our address, also, we are bound to differ from the world in several respects ; such as our using the singular number in speaking to a single person ; our disuse of the appellation of master, mistress, etc., in a complimentary manner, to those who do not stand in these relations to us, and our calling the months and days of the week, by their numerical names, instead of those which are derived from the heathen dieties, etc. From these, and other erroneous and corrupt practices, the Spirit of Truth, in which we believe, as guiding into all truth, led our predecessors in religious profession, and we believe, still leads us as we follow it. Our conduct in these respects is supported by the practices mentioned in holy writ, as well as by the simplicity and reasonableness of it.

The origin of applying the plural number to an individual, and of complimentary titles to one another, is to be traced to vanity and pride. Besides this consideration, our practice of using the singular number to a single person, is both more correct and more perspicuous, to say nothing of its consistency with the form of sound words as recommended by Paul to Timothy. This is also the case with respect to our names of days and months ; nevertheless, it is not by reason and propriety alone, that our conduct in these things may be supported. Religion, if an attention to the practice and precepts recorded in the Scriptures has a claim to that name, also justifies our conduct. It was no doubt in allu-

sion to the complimentary, and not to the proper use of the appellation of Rabbi, Father, and Master, that our Lord prohibited the practice among his followers. Speaking of the disposition of the Scribes and Pharisees, he says, "they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi, for one is your master even Christ, and all ye are brethren. And call no man your Father upon the earth; for one is your Father, which is in Heaven. Neither be ye called Masters; for one is your Master, even Christ." Matt., xxiii. 6 to 10. The following expressions of Elihu, a pious young man, mentioned in the book of Job, are also applicable: "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." Job, xxxii. 21.

Also, to give the names of heathen deities, etc., to days and months, we apprehend is not only inconsistent with the "form of sound words," just mentioned; but is contrary to the spirit of the injunction given to the Israelites, as a preservative from contaminating themselves with idolatry. "In all things that I have said unto you, be circumspect; and make no mention of the names of other gods; neither let it be heard out of thy mouth." When the reformation of the Jews was foretold by the prophets, these among other things were stated as a part: "I will

take the names of Baalim out of her mouth: I will turn to the people a pure language; and I will cut off the names of the idols out of the land, and they shall no more be remembered."

From religious scruples also, we can not bow the body and take off the hat in order to express our respect to man. The reason for this is, that it is a token of reverence enjoined and used in our solemn approaches to the Supreme Being, when exercising the religious duties of preaching or prayer. On this account, and not from any disrespect, we think it right not to confound this solemn act of reverence to the Almighty, with the marks of respects to our fellow-creatures. True civility, and due respect, may be better shown by conduct than by compliment; and we are far from desiring to dismiss those social duties from our attention and regard in our salutations.

We, therefore, tenderly exhort all, seriously to consider the plainness and simplicity which the Gospel enjoins, and to manifest it in their habit, speech and deportment. A declension herein, we fear, is attended with hurtful consequences, in opening the way of some of our youth more easily and unobservedly, to attend places of public resort, for the exercise of sports, plays, and other pernicious diversions, from which truth taught our ancestors, and still teaches us to refrain.

We also tenderly advise, that Friends take heed, especially those who should be exemplary to those

under their care, that they exercise plainness of speech, without respect of persons, in all their converse among men; and not balk their testimony by a cowardly compliance, varying their language according to their company; a practice of very ill example, rendering those who use it contemptible, and to be looked upon as a kind of hypocrites, even by those with whom they so comply. This seems to be cautioned against by the apostle, when he advises Timothy that "the deacons be grave, and not double-tongued;" plainly importing that it is inconsistent with the gravity of the gospel.

PRIESTS' WAGES, OR HIRELING MINISTRY.

Let us keep in remembrance this fundamental principle of our profession, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all gospel ministry supplied; that this pure and powerful influence, in vessels sanctified and prepared by the Divine hand, is the essential qualification to that work. The gift, therefore, being divine, the service is freely and faithfully to be discharged, without any view to reward from man, agreeably to the express command of Christ, our head and high-priest, "Freely ye have received, freely give." Matt., x. 8.

And where any of our members are so regardless of this testimony, as to contribute to the support of

an hireling ministry, and vindicate such conduct, they ought to be tenderly labored with, to convince them of their error; but if this prove ineffectual, and they persist in their unfaithfulness, the Monthly Meetings to which they belong, should proceed to declare our disunity with them—such conduct being opposed to our testimony for the free ministry of the gospel, which is “without money and without price.”

SECRET SOCIETIES.

It being obvious that the public entertainments, and the vain and ostentatious processions of those called Free Masons, are altogether inconsistent with our religious profession: if, therefore, any of our members shall join therein, or unite in membership with them, they are to be treated with as in other cases of disorderly conduct, and if after tender admonition and brotherly labor they can not be dissuaded therefrom, they are to be disowned.

We would affectionately and earnestly advise all our members against connecting themselves with any secret societies, although they may appear to be for the promotion of good objects, believing that their general tendency is evil, and that they are calculated to lead from a dependence upon Christ and the Christian religion, and frequently into practical infidelity.

If any of our members should so far depart from our Christian views and principles as to take an

oath—thereby violating the command to “swear not at all,”—or shall participate in the vain and ostentatious shows and public processions accompanied with music, badges, and other insignia of such societies, which we believe to be unbecoming a Christian; they are to be treated with, and if not brought to a sense of their error, to be disowned.

RIGHTS OF MEMBERSHIP—HOW ACQUIRED:

RIGHTS OF CHILDREN.

On the subject of the right of children to membership in the Society, such right is to be understood as extended to any child born of parents in membership: also to any child either the father or mother of whom is, at the time of its birth, a member.

Although we recognize the children of our members as objects of our care, and partakers of the outward privileges of Christian fellowship, we would earnestly remind all, that such recognition can not constitute them members of the Church of Christ. Nothing can effect this but the power of the Holy Spirit, working repentance toward God and faith toward our Lord Jesus Christ; therefore, let the words of our Divine Master have their due place with us all: “Ye must be born again.” May all our members become such on the ground of true conviction, and be prepared in their several places to bring forth fruit unto God.

CONVINCED PERSONS.

It is directed that the following order be observed respecting persons who apply for admittance into membership. They are to apply to the overseers, who, when they are free so to do, are to lay the case before the Preparative Meeting; and after that meeting is satisfied, it shall lay it before the Monthly Meeting; which meeting when fully satisfied by paying a visit or otherwise, that the request is sincere and on the ground of convincement, are to consult women's meeting if a male, and men's meeting if a female, and when both meetings are satisfied, a minute should be made stating the acceptance of such into membership, and a Friend or two should be appointed to acquaint the person requesting thereof.

And it is our desire when a smaller or larger number of individuals who may reside remote from any Monthly Meeting, and who may be awakened to a sense of their spiritual wants, and may incline to embrace the doctrines of the gospel as held by us, that ministers, elders, overseers and other concerned Friends should render them such advice and encouragement, as in the wisdom of truth they may be enabled to do, in order that such may be well informed in Christian doctrine; and if at any time it should be desired by such individuals to be admitted to full membership with us, the Friends who have extended care as aforesaid, should inform the Monthly Meeting most convenient, and such meeting after extend-

ing the proper care may be at liberty to receive them into membership collectively; or, should the Monthly Meeting desire assistance, the case may be forwarded to the Quarterly Meeting for advice and assistance before final action.

And Friends are earnestly desired to be careful that they discharge their whole duty toward those who manifest an interest in their spiritual welfare, by attending our religious meetings, or are inclined to join us in religious fellowship,—to visit such in love of Christ for their encouragement in a Christian course of life, and to instruct them in a knowledge of the doctrines of our Lord Jesus Christ.

Monthly Meetings may be at liberty to allow such as are under the care of Friends as aforesaid, to sit in our Meeting for Discipline before they are admitted into full membership.

TESTIMONIES OF DENIAL AND ACKNOWLEDGMENT.

In all cases when a Monthly Meeting apprehends itself under a necessity to disown a member, such member, if his or her situation will admit of it, should be previously informed thereof; and when a testimony of disownment is issued against such individual, a copy thereof should be retained on the minutes of the Monthly Meeting, and one offered to the party testified against.

In order that the men's and women's meetings may act in unity and equality, as to receiving and disowning members, it is directed that when either meeting shall have come to a judgment to disown a member, the other shall be consulted, and they may appoint joint committees in the case, if they should be most easy to do so, before a testimony of disownment is issued. And when a testimonial is adopted in one meeting, it should be sent to the other for concurrence and signing.

It is directed that offenders under dealing who incline to make acknowledgment of their offenses, shall prepare the same in writing, which ought to be offered to the committee appointed in their case. And if the purport is judged to be suitable to the occasion, the committee is to present it to the Monthly Meeting for its action. The meeting is then to consider the case, and appoint two or more Friends to inform the party of the result.

And in relation to applications to be received into membership, from those who have been disowned; it is directed that they be acted upon as if the applicant had not been a member of our religious Society.

In cases of application where the individual has been disowned by another Monthly Meeting, the committee appointed in the case, is directed to correspond with the Monthly Meeting by which the applicant was disowned (if such meeting still exist), and learn the cause of the disownment, and judge if the

circumstances are such as should prevent the reception of the individual into membership.

JOINING ANOTHER RELIGIOUS SOCIETY.

If one of our members shall join another religious Society, the overseers after extending Christian care to such person, are directed, at a suitable time, to report the fact to the Preparative Meeting, of which he or she is a member, by which it shall be forwarded to the Monthly Meeting, which shall appoint a judicious committee to visit the individual and learn the cause of such step, and if possible remove the same and labor to restore them to fellowship with our religious Society. Such committees are earnestly advised in all their labors to seek to be filled with the charity, "which suffereth long and is kind, vaunteth not itself, is not puffed up and thinketh no evil," so as if possible, to leave a kind and tender impression upon the mind of those with whom they labor, and to make them feel that the door is fully open for their return to us.

If the labor prove unavailing, the fact should be reported to the Monthly Meeting, which may consider the right of membership of such person relinquished, and appoint a committee to inform him or her thereof.

MEETINGS FOR DISCIPLINE.

Where any transgress the rules of our Discipline, they should, without partiality, be admonished, and sought in Christian love and charity, so that it may be seen by all, that the restoring dispositions of meekness and Christian affection abound, before church censure takes place; that a gospel spirit is the spring and motive of all our performances, as well in discipline as in worship.

The connection and subordination of our Meetings for Discipline are thus : Preparative Meetings are accountable to the Monthly; Monthly to the Quarterly; and Quarterly to the Yearly Meeting; so that if the Yearly Meeting be at any time dissatisfied with the proceedings of any inferior meeting: or a Quarterly Meeting, with the proceedings of any of its Monthly Meetings; or a Monthly Meeting with the proceedings of any of its Preparative Meetings; such meetings ought, with readiness and meekness, to render accounts thereof when required; and correct or expunge any of their minutes, according to the direction of the superior meeting.

No Quarterly Meeting should be set up or laid down, without the consent of the Yearly Meeting; no Monthly Meeting without the consent of the Quarterly Meeting; nor any Preparative or other meeting for business, until application to the Monthly Meeting be first made; and when there approved, the consent of the Quarterly Meeting be also obtained. Also,

no Meeting for Worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be established, until the proposal be offered to, and approved by, those Monthly Meetings, and the consent of their respective Quarterly Meeting or Meetings be obtained; when the meeting proposed is opened, it should be attended by a few Friends, deputed by each of the said Monthly Meetings. And if at any time it be thought expedient that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly Meetings should be in like manner applied for and obtained; and the Preparative Meeting should be annexed to any of those Monthly Meetings, as may appear most likely to conduce to the benefit and convenience of the individuals who compose it, and the advantage of Society.

We believe it would be an acceptable and useful service, if Friends were occasionally to attend the smaller Meetings for Worship in the districts where they reside, and the subject is recommended to the attention of Monthly Meetings. Such intercourse would enable Friends to enter more closely into the peculiar circumstances of their brethren; and would, we believe, tend to strengthen the precious bonds of Christian fellowship. (1826.)

It is directed that a book be provided by every Monthly and Quarterly Meeting, and fair records kept therein of their proceedings. Monthly Meetings, particularly, are advised to attend to, and finish all business with care and dispatch, that it may, at

no time suffer by improper delay ; and if any case under consideration, prove too weighty or difficult for them to determine, they should apply to their respective Quarterly Meetings for assistance ; or, if the circumstances be such as to require it, refer it thereto by minute.

In all cases, where any Monthly or Quarterly Meeting has occasion for, and requests copies of any papers, minutes, or records of another Monthly or Quarterly Meeting, the same should be accordingly granted.

Where any difference happens among Friends, and the same be entered in any Monthly or Quarterly Meeting book, if the parties, or either of them think that copies of such entries may be useful, or necessary for them, and request the same ; such Monthly or Quarterly Meetings shall have a discretionary power to give or refuse such copies, according to the circumstances and motives attending.

After a complaint against a member is entered on the minutes of a Meeting for Discipline, he or she should not sit in any of our Meetings for Discipline, until the case is determined, and the meeting satisfied.

And it is advised that elders, overseers, and others concerned for the support of the Discipline, exercise a care that our meetings for business be kept select.

It is directed, that a suitable number of Friends be appointed in each Monthly Meeting, representatives to attend the Quarterly Meetings, with such reports in writing, signed by the clerk, as may be

given them in charge: also, that at least four Friends be appointed, for the like service, in each Quarterly Meeting, to attend the Yearly Meeting. And it is earnestly advised and desired, that all Friends who submit to these important services, may be punctual in their attendance; or if prevented by sickness, or any other unavoidable occurrence, that they may be careful to send information thereof; also that those who are under appointments to attend meetings as representatives, do not withdraw therefrom before the conclusion of such meetings, without obtaining the consent thereof.

It is also directed, that Friends keep an account of the sufferings to which they may be subjected in maintaining those testimonies of truth, which we believe it is our duty to bear: and that Monthly Meetings use suitable endeavors that such accounts may be collected and transmitted to the Quarterly Meetings; and when there approved, that Quarterly Meetings forward them annually to the Meeting for Sufferings.

A committee should be annually appointed, in each of our Quarterly and Monthly Meetings, to nominate clerks; which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services.

As the use and design of Preparative Meetings are, in general, to digest and prepare business, as occasion may require, which may be proper to be laid before Monthly Meetings, Friends ought to be careful therein, not to occasion unnecessary delays,

QUERIES AND ADVICES.

or undertake to decide on any business which properly belongs to Monthly Meetings. And when it is concluded to carry any cases forward, they should be entered in writing, and forwarded by direction of the meeting, by some suitable Friend or Friends named for that purpose, or by the clerk, to the Monthly Meeting: proper notes whereof should be carefully preserved by clerks of Preparative Meetings.

QUERIES AND ADVICES.

In order that the Yearly Meeting may be clearly informed of the state of Society, the following queries are directed to the Subordinate Meetings: and in desiring answers to them, the design of the Yearly Meeting is, not only to be informed of the due observance of the several branches of our Christian testimony; but also, to impress on the minds of our members, a profitable individual examination of themselves, how far they act consistently with their religious profession; and also to excite elders, overseers, and other concerned Friends, to discharge their duty faithfully, in administering counsel and admonition when necessary.

It is directed that the following eight queries be read, deliberately considered, and answered, in each Preparative and Monthly Meeting, once in the year, in order to convey an explicit account, in writing, to the Quarterly Meetings, next preceding the

QUERIES AND ADVICES.

arly Meeting; and from thence, an account is to be forwarded to the Yearly Meeting.

Also, that the first, second, and eighth of these queries be read, and considered, and explicit written answers be prepared for them in the two Quarterly Meetings preceding the one before mentioned, and also the Preparative and Monthly Meetings which report thereto. But none of the queries are to be read, or answered, in those Quarterly Meetings for Discipline which immediately succeed the Yearly Meeting, nor in the Preparative or Monthly Meetings which report to those quarters.

And further, it is not obligatory on meetings to read any other of the queries than such as are to be answered; nor is the reading and answering of them enjoined on any Preparative Meeting, where the members of that and the Monthly Meetings are the same.

FIRST QUERY.—Are all the Meetings for Worship and Discipline attended? Do Friends avoid unbecoming behavior therein? And is the hour of meeting observed?

SECOND.—Are Friends preserved in Christian love one toward another? And do they avoid and discourage tale-bearing and detraction? And when differences arise, are endeavors used speedily to end them?

THIRD.—Do Friends endeavor, by example and precept, to educate their children, and those under their care, in the principles of the Christian religion,

and in plainness of speech, deportment and apparel? Do they guard them against pernicious reading, and from corrupt conversation? And are they encouraged to read the Holy Scriptures diligently?

FOURTH.—Are Friends clear of importing, vending, distilling, and the unnecessary use of all intoxicating liquors; and attending places of diversion? And do they observe moderation and temperance on all occasions?

FIFTH.—Are the necessities of the poor, and the circumstances of those who may appear likely to require aid, inspected and relieved? Are they advised and assisted in such employments as they are capable of; and is due care taken to promote the school-education of their children?

SIXTH.—Do Friends maintain a testimony against priests' and ministers' wages? Against slavery; oaths; bearing arms, and all military services; trading in goods taken in war; and against lotteries?

SEVENTH.—Are Friends careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage; or in hazardous or speculative trade? Are they just in their dealings, and punctual in complying with their contracts and engagements; and in paying their debts seasonably? And where any give reasonable grounds for fear in these respects, is due care extended to them.

EIGHTH.—Is care taken to deal with offenders seasonably and impartially, and to endeavor to evince

to those who will not be reclaimed, the spirit of meekness and love, before judgment is placed upon them?

It is also required that the following queries be read and answered once in the year, in each Monthly and Quarterly Meeting, and a written report thereof forwarded to the Yearly Meeting, by the respective Quarters.

ANNUAL QUERIES.

FIRST QUERY.—What new meeting settled?

SECOND QUERY.—Are schools encouraged for the education of our youth under the tuition of teachers in membership with us?

THIRD QUERY.—Is each family of Friends furnished with a copy of the Holy Scriptures, and is a portion thereof read in each family daily, in a collective capacity, with a devotional pause?

FOURTH QUERY.—Are the queries addressed to the Quarterly, Monthly and Preparative Meetings, read and answered therein as directed?

GENERAL ADVICES.

It is further directed, that in the Preparative and Monthly Meetings, in which all the foregoing queries are read and answered, the following advices may also be read, with a suitable pause between them, as a means of exciting those present to a consideration, whether there is any occasion for an extension of care

in these respects, in relation either to themselves or others.

FRIENDS ARE ADVISED

To observe due moderation in the furniture of their houses, and to avoid superfluity in their manner of living; and to avoid the unnecessary use of tobacco in every form; and to discourage the use of the same by their children, and those under their care, and that they avoid the cultivation or sale of it.

To attend to the limitations of truth in their temporal business.

To be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our Meetings for Worship.

To be careful to place their children among Friends; preferring those whose care and example will be most likely to conduce to their perservation.

To inspect the state of their temporal affairs once in the year.

To apply for certificates, when about to remove, and to pay proper attention to those coming from other places, who appear as Friends, without producing certificates.

And it is advised, that when occasions of uneasiness appear in any, such may be treated with in privacy, and with tenderness, before the matter be communicated to another; thus, the hands of those concerned in the further exercise of the discipline

will not be weakened by a consciousness on their part, of a departure from the true order of the gospel.

It is further recommended, that Friends endeavor to manage the affairs of Society in the spirit of meekness and wisdom; with decency, forbearance, and love to each other; laboring to maintain the "unity of the spirit, in the bond of peace."

A lively concern has been felt that parents and heads of families may be encouraged to the daily practice of calling their families together, and after a solemn pause, let a portion of the Holy Scriptures be read; and as our minds are humbly turned to the divine source of divine light and strength, there would be no danger of the practice becoming formal. We have no doubt that this practice has proved a blessing, both to parents and children, where they have been faithful therein. (1828, 1829.)

MINISTERS, AND ELDERS, AND THEIR MEETINGS.

We believe that gospel ministry is not of man, but by the revelation of Jesus Christ, agreeably to that apostolic charge—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be

glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen." 1 Peter, iv. 10, 11. Holding it therefore to be a doctrine truly Christian, that the Spirit of God is the foundation of all true knowledge in relation to that duty which we owe to him, and one to another, we earnestly exhort, that those among us who apprehend that they are called to the ministry of the gospel may, in their public services especially, attend closely to their several and peculiar gifts, waiting for that divine ability by which they may faithfully and availingly minister the Word.

When a Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of Ministers and Elders apprehends that it is seasonable, the subject should claim the attention of the Monthly Meeting for Discipline, the proposition should be forwarded to the Quarterly Meeting of Ministers and Elders, by which, if united in, it should be transmitted to the Monthly Meeting of which the Friend is a member—and until the approbation of the Monthly Meeting is obtained, no such Friend is to be permitted to sit in the Meetings of Ministers and Elders, unless by consent of that body, nor allowed to travel abroad as a minister. The Monthly Meeting should transmit a copy of its minute to the Preparative Meeting of Ministers and Elders. And also forward an account thereof to the Quarterly Meeting, by which it should be sent to the Yearly Meeting.

If any acknowledged minister shall at any time be thought, by negligence, unfaithfulness, or otherwise, to have lost his or her service in that station, so as to become burdensome, and the subject of uneasiness (yet not so as to be under the care of a Meeting of Discipline on that account, or for misconduct), it is advised, that a timely and tender care be extended to such person, according to gospel order; first by the individuals concerned, and then by the Preparative Meeting of Ministers and Elders to which he or she may belong; should these labors prove unavailing, report of the case should be made by that meeting to the Quarterly Meeting of Ministers and Elders, where a few Friends should be deputed to assist the said Preparative Meeting, in a further extension of labor with the party: if this also prove unavailing, and on report thereof to the said Quarterly Meeting, it appears that the said Preparative Meeting has fully discharged its duty to the individual, the case should then be transmitted to the Monthly Meeting for Discipline of which the party is a member, and left under its care, and he or she ought from that time to refrain from attending any such meetings, until they shall be again recommended, as at first.

LIBERATING MINISTERS FOR RELIGIOUS SERVICE.

When any approved minister apprehends it to be a duty to travel in the service of Truth, he is to open his concern in the joint Monthly Meeting of men and

women Friends to which he belongs, and obtain a minute, or certificate, as the case may be, of their unity and concurrence, directed to Friends within the parts proposed to be visited, signed by the clerks of the men's and women's meeting. And when the concern extends to that of making a general visit to the meetings of Friends within the limits of the Yearly Meeting, or a general visit within any other Yearly Meeting, after having obtained a certificate for that purpose from the Monthly Meeting, his concern and the certificate from the Monthly Meeting must be laid before the joint Quarterly Meeting of men and women Friends, and if it is concurred in, an indorsement of that meeting's unity must be entered on the certificate, signed by the clerks of the men's and women's meeting; and it is required that when the service shall be accomplished, the certificate and indorsement made thereon be returned to the meetings from which they were obtained.

No minister is to appoint meetings in the exercise of his gift without the foregoing approbation from the meetings to which he belongs; yet it is not to be considered obligatory, in all cases where they may be concerned to appoint a Meeting for Divine Worship, to submit the same to the Monthly Meeting; but that, where the case has not been so submitted, the unity of the members of the Preparative Meeting of Ministers and Elders to which he belongs, or of those of the meeting most convenient to where.

the proposed meeting is to be held, if there be such within reach, shall be considered sufficient privilege.

It is also enjoined by the Yearly Meeting, that no Monthly or Quarterly Meeting be privileged to liberate a minister to make a general visit to the meetings of Friends of more than two Yearly Meetings at one time, it being the judgment of the meeting that when any are concerned to perform a more extensive visit, it would be better for the additional concern to be laid before the Monthly and Quarterly Meetings, either in person or by writing, and the necessary certificate and indorsement therefrom be obtained before proceeding therein. (1861.)

Quarterly and Monthly Meetings are to take care that all certificates or minutes which may be given to any Friends traveling in the service of the ministry be recorded, and upon the return of such Friend, seasonably delivered back to the meeting.

ADVICE RELATIVE TO MINISTERS.

If any, in the course of their ministry, shall misapply, or draw unsound inferences, or wrong conclusions from the text, or shall misbehave themselves in point of conduct or conversation, let them be admonished in love and tenderness, by the elders or overseers where they live; and if they prove refractory, and refuse to acknowledge their faults, they must be further treated with, in the wisdom of truth, as the case may require.

As the occasion of our religious meetings is sol-

emn, a care should be maintained to guard against anything that would tend to disorder or confusion therein. When any think they have aught against what is publicly delivered, they should speak to the party privately; and if any shall oppose a Friend, in his or her preaching or exhortation: or keep on the hat, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the ministry of the person against whom the uneasiness is expressed, has been disapproved by the Monthly Meeting.

While we esteem the gospel of Christ exceedingly precious, and love, as the Holy Spirit gives us ability, its true ministers and messengers, and could desire to see it everywhere, preached, believed and obeyed, we think great care is called for, that none should go forth as such, before they are anointed, qualified, and rightly sent; and those who do go, should seek, with much prayer, that the door of their lips may be suitably guarded, and their conduct and conversation chastened in all their social and more private intercourse: and that their public communications may carry with them an evidence of authority which would be convincing to the hearers, encouraging to the true-hearted, and arousing to the negligent and unbelieving; and by dwelling thus low and carefully, they might be preserved from extending their discourses to an undue length. We further advise all Monthly Meetings, to take proper care in giving

certificates to those who travel, to prevent the uneasiness which sometimes falls on the church from a weak and unskillful ministry: and let the elders, when they see occasion, advise ministers to be very prudent in their conduct, not as busy-bodies, nor meddling with family or personal affairs, in which they are not concerned or required to be assisting; and to be very tender of one another's reputation, and that of Friends among whom they travel, neither giving ear to, nor spreading reports tending to raise in the minds of others, a lessening or disesteem of any of the brotherhood; and as soon as their service in the ministry is over, to return to their habitations, and there take a reasonable and prudent care of their own business, household, and family. (1731.)

We believe that in the dispensation of the various gifts to members in the church, there are many beloved Friends among us whose gifts have been properly acknowledged, but whose active services may seldom or never be extended beyond the borders of our own religious Society, in their own and other meetings not very distant. We would, therefore, affectionately admonish our dear Friends of Subordinate Meetings to exercise a wise caution as to liberating ministers for extensive journeys, and more especially as to appointing religious meetings for those who are not of our own profession. Small services may be as properly required as large ones, and where the gift is rightly attended to, a proper

discrimination will be made. While we deeply desire the spread of the gospel of life, let there be an earnest care that the cause of Truth and our profession do not suffer by efforts to extend services beyond the gifts and callings. So, also, some may not be required to extend very far in the great doctrines of salvation who may be acceptably engaged in exhortation. (1861.)

ELDERS.

Monthly Meetings are advised to appoint some serious, discreet and judicious Friends, who are not ministers, tenderly to encourage and help young ministers, and advise others as they in the wisdom of God see occasion. (1727.) Such as will fulfill the apostolic injunction, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." 1 Peter, v. 2, 3.

In the appointment of elders, age or wealth is not to be an inducement in the choice; but let such be appointed as fear God, love his truth in sincerity, are sound in Christian faith and doctrine, and are of clean hands (1761); and they should be diligent readers of the Holy Scriptures; and not only religiously concerned for the advancement of the truth and the support of our Discipline, but should manifest the same by their works, and be such as would faithfully discharge the trust confided to them (1861),

and evince a qualification rightly to judge of the ministry.

In order to assist in a suitable choice of elders, the Quarterly Meetings are directed to appoint, at least once in three years, a few judicious men and women Friends who shall, soon after their appointment, visit each of the Monthly Meetings, and unite with a similar committee to be appointed by the Monthly Meeting, and said joint committees are to form one committee for judging of the gifts and qualifications of such as may then be proposed for this important station. Their report is to be presented to the Monthly Meeting for its consideration, and such Friends as may be thus nominated, if approved by the Monthly Meeting, are to be appointed to the station of elder. Information thereof is to be conveyed to the Preparative Meeting of Ministers and Elders, as from the period of their appointment, they become members of that meeting (1784, 1796); and by that meeting to the Quarterly Meeting of Ministers and Elders.

Monthly Meetings are at liberty after the exercise of due care and admonition, to displace such elders as appear to be either incompetent to their station, or unfaithful in it (1772, 1776, 1801). And in order that the church may not suffer by the retention in that station of such as by negligence, unfaithfulness or otherwise, have lost their service therein, or who do not possess the requisite gift for elders; the joint committee of the Quarterly and Monthly Meet-

ings aforementioned, shall seriously consider the condition of the Preparative Meeting of Ministers and Elders, and of its members individually, and report to the Monthly Meeting the names of such elders as they think proper to be retained in that station; the Monthly Meeting will then act upon the report, and such only as are thus continued or appointed will remain in that station. When an elder removes from one Monthly Meeting to another in the same Quarterly Meeting, such station is not lost, but may be conveyed by a certificate of removal; but in case the removal of an elder be out of the limits of the Quarterly Meeting to which he or she belongs, such elder shall not be continued in that station, unless a reappointment be made pursuant to the rules for the choice of elders.

We earnestly desire that ministers and elders may be mutually useful to each other, and act as nursing fathers and mothers in the church, that they may be of those who love the Lord and will "Feed his lambs," who are "vigilant, sober, of good behavior, given to hospitality, apt to teach," "One that ruleth well his own house, having his children in subjection with all gravity." 1 Tim., iii. 2, 4. And especially that they advise, admonish and encourage those who are young in the ministry, in tender and Christian spirit; nourishing that which is right, and discouraging every thing that is unbecoming the ministry. (1736.)

MEETINGS OF MINISTERS AND ELDERS.

The ministers and elders of each Monthly Meeting are required to meet once in three months, at such time and place as the Monthly Meeting may direct, in the capacity of a Preparative Meeting of Ministers and Elders: when, after a time of solid retirement, the queries addressed to such meetings are to be read and considered, and distinct answers made to them in writing, which, when signed by the clerk, are to be conveyed to the ensuing Quarterly Meeting of Ministers and Elders, by two or more Friends to be mentioned in the report, as representatives; here also, if, in the course of inquiry, any deficiency has appeared, care should be taken that it be remedied.

And in the Quarterly Meetings the same queries are also to be read, together with the answers which are brought from their Preparative Meetings. In these meetings the state of the members is to be weightily considered, that where occasion requires it, advice and counsel may be seasonably extended; and once in the year, those answers comprised in a written report, and signed by the clerk, are to be forwarded to the Yearly Meeting of Ministers and Elders, by four or more Friends appointed as representatives. In this meeting the queries are also to be read, with the answers from the several Quarters, and the state of this part of the Society being collected and considered, advices adapted thereto, may,

if requisite, be issued to the Subordinate Select Meetings. Here all such ministers as apprehend they are required to go in truth's service beyond sea, west of the Rocky Mountains, or beyond the limits of the United States of North America, except to the Canadas, New Brunswick, or Nova Scotia, after obtaining a certificate of the concurrence of the Monthly Meeting, indorsed by the respective Quarter, are to communicate their prospects of duty relative thereto, and produce the said certificates; and if upon solid consideration, the same are united with by the said Meeting of Ministers and Elders, a certificate thereof, signed by the clerk, should be granted.

None of the said Meetings of Ministers and Elders are in any wise to interfere with the business of any Meeting for Discipline; nor is the Yearly Meeting of Ministers and Elders, to suffer its adjournments to interfere with the sittings of the Yearly Meeting for Discipline.

When a Monthly Meeting is divided, should there not be a sufficient number of ministers and elders to compose a Select Meeting within each of those Monthly Meetings, the members of both shall continue to compose one Preparative Meeting, until the number shall be sufficient to compose two.

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

The Yearly Meeting requires, that of the following four queries, formed for the use of the Meetings

of Ministers and Elders, the first three be read, and distinctly answered in writing, three times in the year, by each Preparative Meeting of that kind, to its respective Quarterly Meeting: and that all the said four queries shall be in like manner read and answered, by the Preparatives to their Quarterly Meetings next preceding the Yearly Meeting of Ministers and Elders; in order that the Quarterly Meetings may be enabled to transmit a clear and distinct statement of those answers to that meeting.

QUERIES FOR MINISTERS AND ELDERS.

I. Are ministers and elders diligent in their attendance of Meetings for Worship and Discipline seasonably; and do they encourage their families to that religious duty, by taking them with them as circumstances will admit?

II. Are ministers and elders, in the exercise of their gifts, careful to wait for divine ability? and are they sound in the doctrines of the Christian religion?

III. Are ministers and elders in unity one with another, and with the meetings to which they belong? manifesting a religious concern for the advancement of truth, and the support of our Discipline?

IV. Are ministers and elders in the practice of daily collecting their families for the purpose of reading the Holy Scriptures and for waiting upon God, and are they good examples in uprightness, temperance and moderation, and careful to train up their families in the principles of the Christian re-

ligion, and in plainness of dress, and simplicity of manners becoming our religious profession?

ADVICES TO MINISTERS AND ELDERS.

It is also desired that the following advices be deliberately read in each Subordinate Select Meeting, at least once in the year:

Let all, in their testimonies, be cautious of using unnecessary preambles, and of asserting too positively a divine impulse; the baptizing power of truth accompanying their words, being the true evidence.

Let all read the Holy Scriptures diligently, and be careful neither to misquote, nor misapply them.

Let ministers be careful how they enter upon disputed points in their testimony; or of making such objections as they do not clearly answer.

Let all be cautious of interrupting the solemnity of meetings by unnecessary additions toward the conclusion.

Let ministers avoid all unbecoming tones, sounds, gestures, and all affectation; these not being agreeable to Christian gravity.

And let all dwell in that which gives ability to labor successfully in the Church of Christ, adorning the doctrine they deliver to others, being examples of the believers, in conversation, in charity, in spirit, in faith, and in purity.

Let ministers, at all times, be tender of one another's reputation, and watchful, lest they hurt each

other's service in religious meetings. As servants of the same Lord, with diversities of gifts, but the same spirit, may ministers and elders maintain a lively exercise, harmoniously to labor for the spreading and advancement of the truth.

When traveling in the service of the gospel, let them be concerned to move under heavenly guidance, so that their visits may be neither unprofitably short and hurried, nor burdensome or unnecessarily expensive; giving no offense in anything, that the ministry be not blamed.

OTHER SPIRITUAL GIFTS.

We desire that our views as to the spirituality of divine worship, the authority and qualification for the ministry of the gospel, and the mode of holding our Meetings for Worship, may continue to be faithfully maintained. Christ, who is head over all things to the Church, and who hath promised to be in the midst of those gathered in his name, does also condescend to make use of his servants, by imparting to them spiritual gifts to be exercised under the renewed anointing of the Holy Ghost for the conversion of sinners, and for the edification, exhortation, and comfort of the assembled worshipers.

While careful to uphold the gospel standard in the things of God, we desire to be preserved from limiting in any degree, the fullness and freeness of the operations of the Holy Spirit. Each living member of the Church of Christ has a place of service, and to such the manifestation of the spirit is

given to profit withal. We thankfully acknowledge the goodness of the Lord in the diversities of gifts, intellectual as well as spiritual, which, in his care of the church, He is pleased to confer upon its several members. May we ever bear in mind that, however great their diversities, it is by the one spirit they are given; however differing in the administrations, it is the same Lord; however diversified the operations, it is the same God which worketh all in all.

We desire to encourage our Friends, individually, to faithfulness in occupying the talent received, "as they that must give account;" in dependence upon his grace, and in loving service to Him who loved them and gave himself for them; remembering the apostolic injunction, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." We believe that a freer exercise of the various gifts graciously bestowed upon many of our members might, under the divine blessing, tend to the instruction, comfort and edification of the body, and to the spreading of the truth "as it is in Jesus." (1861.)

It is our earnest concern that all our members, whether or not occupying the station of minister or elder, should wait reverently on the Lord with willing hearts, saying, "Lord what wilt thou have me to do," bearing in mind the instructions of the apostle, "having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: or min-

istry, let us wait on our ministering; or he that teacheth, on teaching: or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom., xii. 6, 7, 8.

Monthly Meetings are desired to recognize these various gifts when they are apparent in any of our members, and when any feel called to exercise their gift in any particular field, whether within or without the pale of our own religious Society, the Monthly Meeting of which they are a member, shall, when satisfied of their call to the work, give them appropriate certificates or minutes expressive of their unity and concurrence with them therein.

OVERSEERS.

The offices of elder and overseer among us, are of great importance, and, when rightly filled, of great value. We feel much for our friends who are appointed to these stations. In the right performance of their service much humiliation may prevail: but while it is well they should be sensible of their own infirmity, this consideration ought not to be allowed to interfere with the right discharge of their duty. We encourage them to cherish an interest in the spiritual welfare of all their fellow-members, to exercise a watchful care and affectionate oversight, and more especially to manifest their sympathy with their

younger Friends, in the peculiar circumstances in which some of them are placed. We invite them to be diligent in warning and counseling the young, in privacy, faithfulness and love; endeavoring to attract them to the paths of virtue and self-denial, and to a living, experimental faith in Christ, as their Shepherd, their Savior, and their King. Nor would we limit the performance of these duties to those who occupy such stations: we are all to watch over one another for good, and to be mutually interested one for another, being united together as lively stones in the spiritual building of which the Lord Jesus Christ is the chief corner-stone. (1851.)

In every Monthly Meeting, a proper number of faithful and judicious men and women Friends, belonging to each of the particular or Preparative Meetings, should be appointed to the station of overseers within the same; whose duty it is to exercise a vigilant and tender care over their fellow-members; that if anything repugnant to the harmony and good order of the Society appears among them, it may be timely attended to. And to prevent the introduction of all unnecessary and premature complaints to meetings of business, it is advised, that if any member shall have cause of complaint against another, it be mentioned to the overseers; who are to see that the party complained of has been treated with, according to gospel order, previously to the case being reported to the Preparative or Monthly Meeting. And should complaints be made to the

overseers, or other judicious Friends, against any of our members, by persons who have not a right of membership with us, the complaint ought not to be slighted or rejected because the complainant is not a member, but such care should be extended in the case, as may evince that our object is the equal and impartial administration of justice, without respect to persons. And it is desired, that in dealing with any, it be done in the spirit of meekness and love, patiently endeavoring to instruct and advise them; which, if ineffectual, the Preparative Meeting should be informed thereof; that, if needful, the case may be laid before the Monthly Meeting; of which notice should be given to the party, when it can be conveniently done.

It is further recommended to our Monthly Meetings, that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of changing the overseers, and bringing forward to the improvement of their gifts, other Friends, on whom a concern for the welfare of the Society rests. And we tenderly exhort all our members, who may be rightly called into this, or any other service of the church, not hastily to excuse themselves therefrom, but solidly to consider the weighty advice of the apostle:—"Feed the flock of God, which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples

to the flock : and when the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." 1 Pet., v. 2, 3, 4.

Overseers are to use proper discretion, in reference to bringing forward, cases of complaint to the Monthly Meeting. If the offender manifests true penitence, and contrition, and shows a disposition to make such amends as are in his power, to those he has injured, the case should not be reported to the Monthly Meeting : unless it is one of scandalous or immoral conduct. See 2 Tim., ii. 24-26.—2 Cor., ii. 5-8.

MEETING FOR SUFFERINGS.

In order that the Yearly Meeting, with its several branches, might be properly represented, during the recess thereof, a meeting has been instituted by the name of the "*Meeting for Sufferings*," or *meeting representing the Yearly Meeting in its recess*, which is to consist of twenty-six Friends, appointed by the Yearly Meeting, and four Friends appointed by each of the Quarterly Meetings (both Yearly and Quarterly Meetings, are advised to review their appointments, at least once in five years and make such change as they may think necessary); who are to meet at Whitewater Meeting House, in Richmond, Indiana, at three o'clock on Third-day preceding the Yearly Meeting, and at ten o'clock on Fifth-day preceding the first Seventh-day in the Sixth month; but the said meeting is privileged to sit on its own

adjournments, or to call a special meeting whenever four members shall judge it necessary; and is to be subject to the following rules:

I. The said meeting shall keep fair minutes of all its proceedings, and annually lay them before the Yearly Meeting.

II. No less number than twelve of the members attending, shall constitute a meeting, capable of transacting business.

III. On all occasions of uncommon importance, when a call is made, previous notice thereof shall be given or sent to all the members, if practicable.

IV. In case the decease of any member, or members, appointed either by the Yearly Meeting, or Quarterly Meetings, and the place should not be immediately supplied—the Meeting for Sufferings should notify said meeting, or meetings, thereof in order that the places may be supplied by new appointments.

V. The said meeting is not to adopt any article of faith or discipline, which has not been determined by the Yearly Meeting.

The further services confided to the said Meeting for Sufferings are:

1. In general to represent the Yearly Meeting, and to appear on its behalf, in cases where the interest or reputation of our religious Society may render it needful.

2. To take the oversight and inspection of all writings offered for inspection, proposed to be printed, explanatory of our religious principles or testimonies;

and to promote or suppress the same at their discretion ; also to print and distribute any writings already published by the Society, or which may be offered for inspection as aforesaid, and approved. And in all cases where expenses are incurred, in the execution of the duties assigned them, they are authorized to draw on the treasurer of the Yearly Meeting for such sums as may be necessary.

3. To inspect and ascertain titles to lands, or other estates belonging to any of our meetings ; also to attend to the appropriation of charitable legacies and donations ; or to give such advice respecting the same as may appear necessary.

4. To receive from the several Quarterly Meetings their annual accounts of sufferings, and also such memorials concerning deceased Friends, as those meetings may have concurred in : that when examined and approved, they may be laid before the Yearly Meeting.

5. To extend such advice and assistance, to any individuals under sufferings for our testimonies, as their cases may require ; and, if necessary, to apply to the Government, or persons in authority, on their behalf.

6. To correspond with such other Meetings for Sufferings, as are or may be established by any other Yearly Meeting of our religious Society, on the common concerns of the Society.

A Monthly or Quarterly Meeting, or committee of

the Yearly Meeting, should not petition or memorialize congress, or a legislature, in the name of the Society,—but that if any necessity require, in any case of emergency, a meeting of the Meeting for Sufferings should be called, to which the subject of petition should be presented, and in the recess of the Yearly Meeting, full powers are conferred on the Meeting for Sufferings to act, as in their judgment the case may require.

Approved ministers, and members of any other Meeting for Sufferings, corresponding with this, may also be permitted to attend its sittings, when they are so inclined.

BOOKS.

It being a business assigned to the Meeting for Sufferings, to take the oversight of all writings proposed to be printed, explanatory of our religious principles or testimonies, our members, who may have it in prospect to publish any such writings, for which the Society are to be responsible, are to lay them before said meeting, for its advice and concurrence. And if any of our members shall print or publish any writing against the advice of said meeting, or which shall have a tendency to excite disunity and discord, such persons should be complained of to the Monthly Meeting to which they belong, and if they can not be convinced of the impropriety of their

conduct, and condemn the same, to the satisfaction of said meeting, they should be disowned, as opposed to the peace and good order of Society.

It is considered incumbent on parents and heads of families, to prevent as much as possible, all those under their direction, from perusing those pernicious publications which are written for the purpose of weakening the authority of the Christian religion, or exciting doubts concerning the authenticity of the Holy Scriptures, and those saving truths declared in them; lest the immature and feeble minds of such, should be poisoned thereby, and a foundation laid for the greatest evils. It is also enjoined on all the members of our religious Society, that they discourage and suppress the reading of plays, romances, and novels, which have a tendency to awaken and invigorate those propensities, "which war against the soul," and which it is the duty and interest of every Christian mind to keep in a state of suppression.

Friends are advised to procure for their families instructive and suitable books, so that they may be well provided for; and Monthly Meetings should take care that their libraries be attended to; and consider, annually, the propriety of an increase of the books.

MEMORIALS.

Monthly Meetings are advised to exercise due care and deliberation before they conclude on issuing testimonies or minutes concerning deceased Friends, whether ministers or others, whose lives have been marked by devotedness to the cause of their Lord, and to the service of the church. In drawing up such documents, when it is judged proper to issue them, Monthly Meetings are desired to pay due regard to conciseness, and especially to bear in mind that the object is not eulogy, but to preserve a record of the power of divine grace in the lives of the Lord's faithful servants. Testimonies, when drawn up, are to be presented by the Monthly Meeting to its Quarterly Meeting, which meeting, is recommended, in each case, to revise the testimony so presented (by the appointment of a committee or otherwise); and it is left to the discretion of the Quarterly Meeting, either to send forward the same, or a new testimony prepared by itself, to the Meeting for Sufferings: or, if thought expedient, to withhold altogether any such testimony. If approved by the Meeting for Sufferings, such testimony is to be laid before the Yearly Meeting before being printed.

It is also required, that Quarterly and Monthly Meetings furnish the Yearly Meeting, annually, with an account of the decease of such of their members, in the station of ministers or elders, as have concurred within the year.

MEETING HOUSES.

Quarterly and Monthly Meetings are directed to make timely and careful inspection into the situation of the titles of meeting houses, and burial grounds; and other estates which have been vested in trustees, and by them held for the use and benefit of the Society at large, or of any of those meetings; so that if it should appear needful, by the death of any such trustees, or otherwise, due and seasonable care may be taken to appoint some others to the trust; that future difficulties, and the risk of being deprived of such estates may be avoided. And it is further directed that Quarterly and Monthly Meetings respectively, as the case may require, keep exact records of all such trusts and conveyances, and see that the same be duly recorded in the County Record, as required by law; and also that a clear and regular account be kept by each respective meeting, of the place where, and the persons with whom, the papers, minutes, and records belonging to our religious Society, are from time to time deposited; and due care should be taken to lodge them with suitable Friends.

STOCK.

A stock having by experience been found useful for the occasions of the Society, and particularly in the application from time to time, by our Meeting for Sufferings, it is desired by the Yearly Meeting, that the same be occasionally renewed, by a collection from each Quarterly Meeting; and that it be continued in the hands of the Treasurer, appointed by the meeting, and be subject to be drawn out by its direction, or by the Meeting for Sufferings, as the exigencies of the Society may require.

The sums which may be thought necessary are to be raised by each Quarterly Meeting, in the proportions which may from time to time, be ascertained by the Yearly Meeting.

And it is further recommended that each Quarterly and Monthly Meeting have a stock of their own, for the purpose of defraying expenses, which may necessarily come under their care.

And as the spread of Christianity, and the promulgation of the gospel of Christ, should be a general, as well as an individual concern among us, Monthly and Quarterly Meetings are desired to be liberal in defraying the necessary expenses of those whom they may liberate to travel in the work of the ministry, bearing in mind that notwithstanding Christ's church is of many members, yet it is one body, and that we should bear one another's burdens, and so fulfill the law of Christ.

Women's meetings are also to have a stock of their own for such services as may fall more properly under their notice.

SCHOOLS.

The very important subject of the education of our youth, in piety and virtue, and giving them useful learning, under the tuition of religious, prudent persons, having for many years engaged the attention of the Yearly Meeting; and advices having from time to time been issued thereon to the several Subordinate Meetings, it is renewedly desired, that Quarterly, Monthly and Preparative Meetings, may be excited to proper exertions for the establishment and support of schools; there being but little doubt, that as Friends are united, and cherish a disposition of liberality for the assistance of each other in this interesting work, they will be enabled to make such provision as would encourage well qualified persons to engage in this responsible employment: for want of which, it has been observed, that children have been committed to the care of transient persons, of doubtful character, and sometimes of corrupt minds; by whose example and influence, they have been betrayed into principles and habits which have had an injurious effect on them in more advanced life.

It is therefore indispensably incumbent on us, to guard against this danger, and procure such tutors, of our own religious persuasion, as are not only ca-

pable of instructing them in useful learning, to fit them for business in relation to temporal concerns, but to train them up in the knowledge of their duty to God, and one toward another. •

And believing it important that the minds of our children should, at an early age, be stored with the truths relating to life and salvation, we propose that the reading of the Holy Scriptures should form a part of the daily exercises of our schools; and that this part of the order proposed, should be particularly under the care and direction of the superintending committees, appointed by the Quarterly and Monthly Meetings. (1830.) Each scholar that attends these schools, whose progress in reading is sufficient, should be supplied with a copy of the Scriptures.

MARRIAGE.

ADVICE RELATIVE TO MARRIAGE.

Marriage being a divine ordinance, and a solemn engagement for term of life, it is of great importance to our peace and well-being in the world, and may prove of no small consequence respecting our state in that which is to come: yet it is often too inconsiderately entered into, and upon motives inconsistent with the evident intention of that unerring wisdom by which it was primarily ordained: which was for the mutual assistance and comfort of both sexes in spirituals and temporals, that their endeavors might

be united for the education of their children in the nurture and admonition of the Lord: and for the discharge of their duty in their various allotments in the world.

Marriage implies union and concurrence, as well in spiritual as temporal concerns. While the parties differ in religion, they stand disunited on the main point; even that which should increase and confirm their mutual happiness, and render them meet-helpers and blessings to each other.

To prevent the falling into such engagements, it is requisite to beware of the paths that lead to them, the sort of interests and ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds, also the various solicitations and incentives of festivity and dissipation, likewise, especially the too frequent, and the familiar converse with those from whom may arise a danger of entanglement by their alluring the passions, and drawing the affections after them.

For the want of due watchfulness and obedience to the conviction of divine grace in their consciences, many among us have wounded their own souls, distressed their friends, injured their families, and done great disservice to the church, by their unsuitable connections: which have proved an inlet to much degeneracy, and mournfully affected the minds of those who labor under a living concern for the good of all, and the prosperity of truth upon earth. (1777.)

We earnestly advise and exhort all young unmarried persons in membership with us, previously to their making any procedure in order to marriage, to seriously and humbly wait upon the Lord for his counsel and direction in this important concern; and when favored with satisfactory clearness therein, they should early acquaint their parents or guardians with their intentions, and wait for their consent: thus, preservation from the dangerous bias of forward and uncertain affections, would be experienced, to the real benefit of the parties, and the comfort of their friends. (1690.) And it is earnestly recommended to Friends, that they tenderly and carefully watch over the youth, and extend seasonable caution and admonition, relative to this interesting subject, as occasion may require. It is further recommended, that parents exercise a religious care in watching over their children, and endeavor to guard them against improper or unequal connections in marriage: that they be not anxious to obtain for them large portions and settlements, but that they be joined to persons of religious inclinations, suitable dispositions, and diligence in their business; which are necessary to a comfortable life in a married state. (1722.)

Marriage is not a mere civil contract, but a religious act; it is God's ordinance and not man's, and, therefore, seeing that the legislature has fully confirmed us in our privilege of solemnizing marriage according to our own long-established religious

usages, we desire that none of our members may be found departing therefrom. (1848.)

Monthly Meetings are advised to appoint a suitable committee on the occasion of the marriage of one of their members, to visit the newly married individuals for their help and encouragement, believing it to be an important period in life in which such visits, if judiciously made, may be productive of much good, and may tend to attach the parties to our religious Society, strengthen their faith, and encourage them in a religious life.

FOR PROCEEDING IN MARRIAGE, THE FOLLOWING RULES AND REGULATIONS ARE TO BE OBSERVED.

1. The parties intending marriage with each other, are to inform the Monthly Meeting to which the woman belongs, that, with divine permission, and Friends' approbation, they intend marriage with each other. The information should be in writing, and signed by the parties, and presented to the men's meeting, where, if no justifiable objection be made, the case should be entered on the minutes of the meeting.

2. The proposals are then to be sent to the women's meeting, where, if no justifiable objection be made, it should be entered on their minutes.

3. If there are any persons who object to the parties proceeding in marriage, they should make known such objection to the overseers of the meeting, where the marriage is to take place, previous

to the next Monthly Meeting; who are to report the same, if after examination the objection is considered sufficient, to the Monthly Meeting, which shall act thereon, as may to it seem advisable.

4. If the parties have parents or guardians, their consent should be expressed, or produced in writing, to the meeting at which the proposal is made, but the Monthly Meeting may, if need be, allow this to be deferred until the next Monthly Meeting. Consent of parents shall be required to be made known and recorded by Monthly Meetings in all cases, unless in the judgment of the meeting there shall be sufficient and valid reasons for waiving it. And in no case shall such consent be dispensed with, when the laws of the land require it.

5. If the man is not a member of the Monthly Meeting where the woman belongs, but is a member of our religious Society, he should, previous to the foregoing procedure, make request of the Monthly Meeting of men Friends, to which he belongs, for a certificate of his right of membership, and clearness from any other person in respect to marriage engagements. In making such application, the name of the woman and the Monthly Meeting to which she belongs, should be given. The meeting should then appoint two Friends to make inquiry, and if nothing is found to hinder, to prepare a certificate addressed to the Monthly Meeting where the woman belongs. The certificate, after being approved, should be signed and sent to the meeting to which

it is addressed, or delivered to the party for that purpose, as he may direct.

6. At the next meeting after the proposals of marriage have been received, and no objections to the further proceedings of the parties appear, the meeting is to leave them at liberty to accomplish their marriage according to our rules. A suitable Friend should be appointed by the Monthly Meeting to read the marriage certificates, and to see that they are placed in the hands of the recorder.

7. Marriages are to be solemnized at the usual week-day Meeting for Worship to which the woman belongs, unless some special circumstance may induce the Monthly Meeting to authorize it otherwise. Toward the conclusion of the meeting, the parties are to stand up, and taking each other by the hand, are to declare in an audible solemn manner, to the following effect: the man first, viz., "Friends, in the presence of the Lord, and before this assembly, I take D. E. to be my wife; promising with divine assistance, to be unto her a loving and faithful husband, until death shall separate us:" and then the woman in like manner: "Friends, in the presence of the Lord, and before this assembly, I take A. B. to be my husband; promising, with divine assistance, to be unto him a loving and faithful wife, until death shall separate us." The marriage certificate is then to be audibly read, the express names and description of the parties being first inserted. They are then to sign the same, the man first, then the woman, adopt-

ing the name of her husband: then such others present as are disposed to subscribe their names as witnesses. The form of the certificate shall be as follows:

Whereas, A. B. of —, in the County of —, in the State of —, son of C. and H. B. of —: and D. E., daughter of F. and G. E. of —, having made known their intentions of marriage with each other, before a Monthly Meeting of the religious Society of Friends, held at — (where the parties have parents or guardians, unless in the case of unreasonable objections, add); their proposals of marriage were allowed by the meeting. These are to certify whom it may concern, that for the full accomplishment of their intentions, this — day of — month, in the year of our Lord, —, they, the said A. B. and D. E. appeared in a public meeting of the said people, held at —, aforesaid; and A. B., taking D. E. by the hand, declared that he took her to be his wife, promising, with divine assistance, to be unto her a loving and faithful husband, until death should separate them; and then D. E., did in like manner declare, that she took him, A. B., to be her husband, promising, with divine assistance, to be unto him a loving and faithful wife, until death should separate them. And moreover, they, the said A. B. and D. E. (she, according to the custom of marriage, adopting the name of her husband), did, as a further confirmation thereof, then and there, to these presents set their hands.

A. B.
D. E.

And we, whose names are also hereunto subscribed, being present at the solemnization of the said marriage, have, as witnesses thereto, set our hands the day and the year above written.

The following additional conclusions are adopted

by the Yearly Meeting, and directed to the observance of Subordinate Meetings.

1. No Monthly Meeting is to receive proposals of marriage, sooner than one year after the decease of a former husband or wife.

2. That the marriage of persons too nearly related, may, as much as in us lies, be prevented, it is directed that no marriage between any so near as first cousins, or the children of half-brothers, or half-sisters, shall be permitted among us.

3. The Society of Friends having always believed marriage to be a divine ordinance, and for term of life, no unbecoming conduct by either party, can render it null and void. Hence, no member of our religious Society can, consistently with our profession, avail him or herself of any legal privilege in dissolving the marriage contract, and no one shall be received into membership under a second marriage, during the life of a divorced husband or wife. But if, for the cause of fornication, any member of our Society should procure or accept a *legal separation*, for the protection of the rights of the innocent party or their children (should they have any), Monthly Meetings are not to disown such on that account, provided they remain unmarried, or are again reconciled to the husband or wife so put away.

4. When any one, not a member of our religious Society, shall be so far convinced of our Christian principles, as to desire to accomplish marriage agreeably to our long-established order, with one of

our members, Monthly Meetings are directed to take the same care as in cases where both are members, and the marriage of such members shall not be considered a forfeiture of the rights of such to membership; but the care of the church should be extended to them, and their families, in order to encourage and strengthen them in a Christian life. The minutes of the Monthly Meeting noticing the proposal and the marriage certificate, are to state the fact that one of the parties, naming which, is not a member of our religious Society. The party not a member, is not, by the act of marriage, to be constituted a member, but may be received on application, as other convinced persons. And in no cases are marriages to be permitted in our meetings, under circumstances that would violate the laws of the land.

5. Where any of our members disregard the foregoing rules and regulations for proceeding in marriage, and accomplish marriage contrary thereto, the case shall be reported by the overseers to the Preparative, and by that to the Monthly Meeting, which shall appoint a suitable committee to visit them, and if they desire to retain their right of membership, and manifest an attachment to our religious Society, the committee are to report accordingly and they are to be retained, otherwise the right of membership of such person or persons shall cease, and an extract from the minutes of the Monthly Meeting informing them thereof, is to be sent to them.

BIRTHS AND DEATHS.

Two or more suitable Friends of each particular meeting, should be appointed by Monthly Meetings to attend at the funerals of our members, for the assistance of those concerned, and to see that good order is observed.

In view of the solemn occasion of the decease of a Friend, it is earnestly advised that a solemn pause of some length should be had at all funerals, and that good order, quietness, and solemnity, be maintained throughout the proceedings, in which the committee should render the needful assistance, and the committee shall decide as to the propriety of holding a religious meeting, and, if thought best to hold one, the time and place at which it shall be held; and the said committee shall have the care of the burial grounds, and see that they be properly inclosed and kept in decent order, and the graves filled up and kept distinct: and if application be made for the interment of a person who was not a member therein, the consent of said committee should be obtained, who should take care that such interment comport with good order, and that our order relative to grave stones is conformed to.

Friends are advised against imitating the vain custom of wearing or giving mournful habits; and all extravagant expenses about the interment of the dead.

Our religious Society has a sound Christian testi-

mony to bear against the erection of monuments, as well as against all inscriptions of a eulogistic character over the graves of deceased Friends ; but Friends are left at liberty to place over or beside a grave, a plain stone, the inscription on which is confined to a simple record of the name, age, and date of decease of the individual interred. The object in this instance is simply to define the position of the grave, with a view to the satisfaction of surviving relations, and the preventing of its premature re-opening. It being distinctly understood in all cases, they are to be provided and put down under the direction of the Monthly Meeting, so that in each particular burial ground, such an entire uniformity may be preserved in respect to the materials, size and form of the stones, as well as in the mode of placing them, as may effectually guard against any distinction being made between the rich and the poor.

As great inconvenience may arise from a want of due attention to keeping a regular record of births and deaths, it is enjoined upon each Monthly Meeting, to appoint a careful Friend, whose duty it shall be, to keep, in a book provided at the expense of the Monthly Meeting, for the purpose, a record of all births and deaths of members, which occur within their respective limits, or which shall be offered to him for that purpose. But should the birth have occurred out of the limits of the meeting within which it may be desired to record it, an explanatory note should be inserted in the record. And in order to

engage the attention of Monthly Meetings more closely to this subject, it is further enjoined, that committees be appointed annually, to examine the records, and to extend such care as may appear necessary to effect the object.

The following forms of the records are proposed, being both simple and explicit.

BIRTHS.

Names of the Children.	When born.	Names of the Parents.	Their residence.	Occasional Notes.

DEATHS.

Names of the Deceased.	When deceased.	Age.	Where buried.	Late Residence.	Occasional Notes.

REMOVALS.

We feel it our concern to caution Friends to be very circumspect how they remove themselves and families. It having been observed, that the dissolving of old, and forming of new connections, have in some instances been attended with effects prejudicial to a growth in the truth, both in the heads and younger branches of families, especially where the

inclination to such removals has originated in worldly motives. (1789.) And the religious growth and establishment of children, being the most interesting, ought to be the principal engagement of the minds of parents, it is our affectionate desire that in putting them forward in a way of life, the probable effect it may have on their minds, be the chief object in view. In these cases, we recommend to our members, both young and old, to give close attention to the pointings of divine wisdom, and also timely to consult experienced Friends, previously to their fixing a resolution of changing their residence.

All members removing beyond the limits of their Monthly Meetings, whether for a permanent or only a certain limited time, are to apply to their respective meetings for certificates, directed to those within the limits of which they propose to sojourn or settle. Whereupon, Monthly Meetings should, previously to granting such certificates, appoint a committee of men Friends, if the applicant be a male, or of women, if a female; but if the applicants be males and females, then a joint committee, to make careful inquiry respecting their conduct and the proper adjustment of their outward affairs, and if they find nothing to hinder, to prepare a certificate, and report it to the next Monthly Meeting; when, if no obstruction appear, such certificate should be granted and signed by the clerks of the men's and the women's meetings.

All certificates of removal, brought by any Friends intending to become residents, shall be lodged in the

Monthly Meeting, where the same are accepted; and every meeting shall keep a record of all certificates which it may give forth.

When certificates of removal from one Monthly Meeting to another, are accepted, the persons recommended shall be considered members of the meeting to which they remove.

When certificates are adopted, signed and recorded, they should be immediately placed in the hands of the proper correspondents, who should sign them, pre-pay the postage, and forward them without delay, to the regular correspondent of the meeting to which they are addressed; and when certificates are received, they are to be read in each meeting.

But if any shall remove without so applying, the Monthly Meeting of which they are members, after making inquiry, as in cases of applicants, and finding no obstruction, should without improper delay, send certificates for them, to the Monthly Meetings within the limits of which they have removed. But if their previous conduct require that they be treated with, and the distance be such as to render it inconvenient for the meeting they removed from, the Monthly Meeting, within the verge of which they are, should be requested to treat with them, and report the effect of their care; on which, if it prove satisfactory, certificates of removal may be directed; but if otherwise, and testimonies of disunion be issued, the meeting where they reside should be furnished with copies thereof, to be delivered to the parties.

Monthly Meetings receiving certificates are to acknowledge the reception thereof to the Monthly Meetings which issued them.

Monthly Meetings are directed to acknowledge the reception of certificates of removal from Great Britain or Ireland, by transmitting, seasonably, to one of our proper Yearly Meeting correspondents, for that purpose, a suitable extract of their minute of reception, properly signed by the clerk, and countersigned by their correspondent.

Where apprentices, or persons under age, are under a necessity of going from one place to other, their parents or guardians, masters or mistresses, should apply for certificates for them, recommending them to the care and oversight of the Monthly Meetings, whereunto they remove.

If any members of our religious Society come within the compass of any Monthly Meeting, not being recommended by certificates, and be of disorderly conduct, the overseers, or other concerned Friends, should admonish them, or if the occasion require it, report the case to the Preparative, and from thence to the Monthly Meeting; which should thereupon inform the Monthly Meetings of which they are members, of the circumstances, and take the direction of said meeting for treating further with them, agreeably to our rules in cases of that nature.

LAW.

If any of our members be complained of for withholding a just debt, they should be tenderly urged to payment; and if this be unavailing, they should be treated with as in other cases of disorderly conduct; and if any appear unable to satisfy their creditors, and manifest an honest intention, and shall offer their all to their creditors, without preference, let compassion and aid be extended to them as brethren, and objects of Christian charity; having done what they could, no more, for the present can be justly expected from them. Yet if persons so failing in their circumstances should at any time thereafter be favored with ability to pay off their deficiencies, justice will require it of them, notwithstanding a composition with, and legal discharge from their creditors may have been obtained. This is however not meant to furnish any with a pretext for advancing such claims, while persons so deficient are honestly laboring to retrieve their circumstances, nor until it shall clearly appear to their respective Monthly Meetings, or judicious committees thereof, that sufficient ability is arrived at; when, if they be requested to comply, and persist in refusing, the said meetings should proceed to disown them.

And it is further directed, that if any members of our religious Society, disregarding the gospel order prescribed by our Discipline, shall arrest or sue at

law other members (not being under such a necessity so to do, as has been explained under article Arbitration), they, in so doing, do depart from the peaceable principles of which we make profession: and if on being treated with by the Monthly Meetings to which they belong, they can not be prevailed with to withdraw the suit, and pay the costs thereof, they should be disowned.

ARBITRATIONS.

When differences arise between our members in regard to their property, they are to proceed in the following manner:

The party who thinks himself or herself aggrieved, should in the first place, calmly and kindly, request the other to comply with the demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend whom he or she may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fail of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage by bond, or other written instrument adapted to the occasion, to abide by their determination.

Should this proposal be acceded to, and arbitrators accordingly chosen, they ought, as speedily as cir-

cumstances will admit, to appoint a time and place, and attend to the business without unnecessary delay; giving the parties a fair and full hearing, in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad, till they have fully digested the subject, and come to a clear decision; which they should be careful to do within the time agreed on.

But if either of the parties refuse to submit the matter in dispute to arbitrators, or, when that is done, neglect to give his or her attendance when desired, without assigning a sufficient reason; or not abide by their award when issued; in either of these cases, such person so offending, should be complained of, or treated with; and if the brotherly endeavors and admonition of Society, fail to produce a conformity to justice in the case, the Monthly Meeting should proceed to disown the offender, unless such person make it evident to the satisfaction of the meeting, that the award or proceedings have been erroneous or unjust. In which case, the matter in dispute may be referred to the same, or other arbitrators, as the meeting shall judge best; and their award shall be final. Or should either party be dissatisfied with the award, and the subject not be carried forward as a complaint, the party so dissatisfied, may apply to the Monthly Meeting of which the other party is a member, for the privilege of another arbitration. In which case, a judicious committee should be appointed to examine the grounds

of the complaint; and should it be made appear that the award is erroneous or unjust (but not otherwise), another trial may be granted before the same or other arbitrators, at the discretion of the meeting, for a final decision.

After which, if either of the parties at variance, prove so regardless of peace and unity, as not to acquiesce in such confirmed or corrected determination, the Monthly Meeting to which he or she belongs, should proceed to issue a testimony against the person so refusing.

Where arbitrators are at a loss for want of legal knowledge, it will be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in the law, in order to qualify them for giving a proper judgment in the matter referred to them.—And that they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men whose duty it is to judge righteously, fearing the Lord. They should shun all previous information respecting the case; or, having heard anything in regard to it, remain as much as possible unbiased thereby. They should reject no evidence or witness proposed; nor receive any, but in the presence of both parties; and, in their award, they need not assign any reason for their determination.

And, whereas, there may be some circumstances

even in disputed matters, wherein the foregoing equitable mode of proceeding can not be complied with; such as, first, the party absconding, or leaving the country with design to defraud his or her creditors; or, second, apparent danger of bankruptcy, or being overloaded with debts, and other creditors generally coming on, which would occasion manifest damage to the claimant, by the time it would take in pursuing the above method; or, third, where there may be danger of damage, as in case of executors, administrators, or trustees: it may therefore be necessary, and it is directed, that the Monthly Meetings where such cases happen, and on due inquiry appear truly so, do hold excused such as shall appear to them really necessitated to proceed at law.

As it may sometimes occur that a member, either for want of a clear understanding of the business, or through an improper influence, may present a complaint against another member, wherein the overseers, after fully hearing both parties, being decidedly of opinion that the case does not require a reference, they are to advise a speedy settlement thereof; which being ineffectual, and the complainant remaining dissatisfied therewith, he may have liberty to inform the Preparative Meeting, where the other party is a member (without mentioning any name), that having a matter in dispute with one of their members, he is desirous of their assistance in order to a settlement thereof. The said meeting is then to appoint a committee who are to give such advice

and assistance in the case as they may apprehend necessary, but should they concur with the overseers, that a reference would not be proper, the complainant may have the privilege of requesting the assistance of the Monthly Meeting, in like manner, where the question is to be finally determined whether the dispute ought to be submitted to referees, or the complaint dismissed.

It is the desire of the Yearly Meeting, that our members, differing on account of worldly affairs, do avoid to engage Friends in the ministry as arbitrators in such cases.

APPEALS.

If any be dissatisfied with, or think themselves aggrieved by the judgment of a Monthly Meeting, they may, after a copy of the testimony of disownment is offered to them, notify the first or second Monthly Meeting following (but no other), of their intention of appealing to the ensuing Quarterly Meeting, which notification the Monthly Meeting should enter on its minutes, and appoint four or more Friends, to attend the Quarterly Meeting, with a copy of the proceedings relative to the case, signed by the clerk, to show the reasons whereon that judgment was founded. The Quarterly Meeting is then to refer the same to a solid committee of Friends, noticing the propriety of any objection made by the appellant against persons thus nominated (omitting

those of the Monthly Meeting from which the appeal comes), and to confirm or reverse the said judgment, as on impartial examination, shall appear to be right.

When the Quarterly Meeting's committee report their judgment, and the meeting is satisfied therewith, then a committee should be appointed to inform the appellant of the meeting's decision in the case. The committee should give him the information as soon after the Quarter as is practicable, and report to next meeting; and if the appellant is dissatisfied with the meeting's decision, he may notify the first or second Quarterly Meeting after he receives such information, of his further intention of appealing to the Yearly Meeting, but not afterward. The said Quarterly Meeting, after recording such notification, is in like manner to appoint at least three Friends, to attend the Yearly Meeting, with copies of the records of both Monthly and Quarterly Meetings in the case, signed by their clerks; here it is to be finally determined, and a copy of the determination is to be sent to the Quarterly Meeting from which the appeal came. Notices of appeals are to be forwarded from subordinate to superior meetings, in the regular reports of such meetings.

All committees in cases of appeals should make written report, and state therein the ground upon which their judgment is founded.

But when the proceedings of a subordinate meeting are nullified in consequence of irregular pro-

ceedings, said meeting, or the overseers, should resume the consideration of the offense, if it be such as to require it, and proceed therein according to gospel order.

CERTIFICATE OF REMOVAL.

[The following is recommended as a suitable Form for Certificates of Removal, to be varied according to circumstances:]

To M——— *Monthly Meeting of Friends* :

DEAR FRIENDS:—A. B., and C., his wife, members of this meeting, having removed with their minor children, D., E. and F., and settled within the limits of your meeting, request has been made for our certificate of their right of membership. This is therefore to certify, that on due inquiry respecting their conduct, and the proper adjustment of their outward affairs, no obstruction appears to the issuing of a certificate in their behalf. We therefore recommend them to your Christian care, and remain in love, your Friends.

Signed by direction and on behalf of S——— Monthly Meeting of Friends, held — month —, 18—.

Y. Y., *Correspondent*.

T. R. } *Clerk.*
R. T. }

